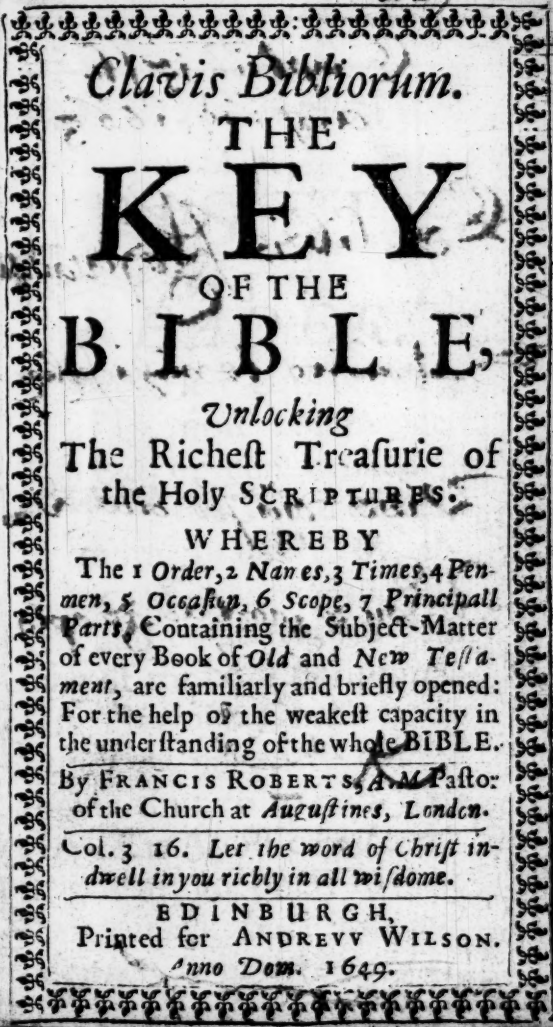


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*Clavis Bibliorum.*

THE  
**KEY**  
OF THE  
**B. I. B. L. E.**

*Unlocking*  
The Richest Treasurie of  
the Holy **SCRIPTURES.**

**WHEREBY**

The 1 Order, 2 Names, 3 Times, 4 Pen-  
men, 5 Occasions, 6 Scope, 7 Principall  
Parts, Containing the Subject-Matter  
of every Book of *Old and New Testa-*  
*ment*, are familiarly and briefly opened:  
For the help of the weakest capacity in  
the understanding of the whole **BIBLE.**

By **FRANCIS ROBERTS, A.M.** Pastor  
of the Church at *Augustines, London.*

*Col. 3 16. Let the word of Christ in-*  
*dwel in you richly in all wisdom.*

**EDINBURGH,**

Printed for **ANDREVV WILSON.**

*Anno Dom. 1649.*

Emptus 15 sh  
aug: 10, 1663

Ex libris ~~Richard~~

Sat amico to misj filia

Vivo dñi fca vive dñi

Q Sou d mortale qd opto







AN  
EPISTLE  
TO THE  
READER.



Here is no one duty  
more commanded  
or commended in  
the Word of God  
or more practised by the  
Saints of God, then the dili-  
gent and conscientious rea-  
ding of the holy Scriptures.  
Our Saviour Christ com-  
mands us, not onely to *read*  
them, but to *a search into*  
*them*. The Apostle Paul com-  
mands us, not onely to have  
them *with us*, but *b in us*; and  
not onely to have them *in us*,

<sup>a</sup> John  
5. 39.

<sup>b</sup> Col. 3.  
16.

c Psal.

40. 8.

d Psal,

119. 11.

e August. Sacra  
scripturę rñę sunt  
sanctę delitię  
meę. f Longa &  
assidua meditatio  
ne Scripturarum  
pectus iuüm fcece-  
rat Bibliothecam  
Christi.

Hier. epistola  
ad Heliod. in Epi-  
taphium Nepo-  
tiani.

but to have them dwelling  
and abiding in us, richly in all  
wisdom. David professeth  
of himself that the <sup>c</sup> Law was  
in the midst of his bowels. And  
tha<sup>d</sup> he had hid the word in  
his heart, that he might not sin  
against God. Austin saith of

himselfe<sup>e</sup>, that the holy  
Scriptures were his holy  
delight. And Hierome  
tels us of one Nepotia-  
nus, who<sup>f</sup> by long and  
assiduous meditation of the  
holy Scriptures, had made  
his breast the Library of  
Jesus Christ. And for my  
part, I have alwayes obser-  
ved, that the more holy and  
humble any man is, the more  
he delighteth in the holy  
Scriptures; and the more  
profaine

profane and proud any man  
 is, the more he slighteth and  
 undervalueth them. Cursed  
 is that speech of *Politian* that  
 proud Critick, that he never  
 spent his time worse then in rea-  
 ding the Scriptures. And fa-  
 mous is the Answer of *Basil*  
 to that cursed *Apostate* *Julian*  
 who said of the Scriptures, g'ávēy-  
 8 That he had read them, under- vov, éy-  
 stood them, and condemned them! vov, κα-  
 But *Basil* answered him ex- τέy vov.  
 cellently: That hee had read ávēy vov  
 them, but not understood them, ἀλλ' ἐκ  
 for if hee had understood them, έy vov, εἰ  
 he would not have condemned γὰρ έy-  
 them. No man that hath the vov, οὐκ  
 Holy Spirit, but will love ἀν κα-  
 those books which were writ- τέy vov.  
 ten <sup>h</sup> by holy men, as they Pezeli  
 were moved by the Holy Spirit, Meilifici-  
um hi-  
stor cum  
in vita  
Juliani.  
h i Petr.  
21.

As David said of Goliath's  
 sword. *i* There is none to that,  
 give it me. So may I say of  
 the Holy Scriptures. There  
 are no booke like these Books,  
 which are able to make thee  
 wise unto salvation, and to make  
 the man of God absolute, and  
 perfect unto every good worke.  
 And therefore let mee per-  
 swade all men to read these  
 books, and not onely to read  
 them, but to<sup>l</sup> meditate in them  
 day and night: And to hide  
 them in their hearts as a di-  
 vine cordiall, to<sup>m</sup> comfort them  
 in these sad dayes, as a<sup>n</sup> divine  
 lampe, to guide them in this  
 houre of darknesse, and<sup>o</sup> as  
 part of the whole Armour of  
 God; to inable them to resist  
 temptation, in this houre of  
 temp-

i i Sam.  
 21. 9.

k 2 Tim.  
 3. 15, 16

l Psal. 1,  
 2.

m Psal.  
 119. 92.  
 n Psal.  
 119. 105.

o Eph. 6:  
 13.

temptation, that is now coming upon the whole earth. And when they read them, 1 To read them with an humble heart, for God hath promised to give <sup>p</sup> grace to the humble, and <sup>q</sup> to teach the humble his way. <sup>p</sup> Jam 4. <sup>q</sup> Psal. 25. 9. 2 To read them with prayer, that God would <sup>r</sup> open their eyes, that they may understand the wonders of his Law. <sup>r</sup> Psal. 119. 18. 3. To read them with a godly trembling, for feare least like the spider they should suck poison out of those sweet flowers, and wrest the Scriptures to their own destruction, as they that are unstable and unlearned, do. <sup>s</sup> 2 Peter 3. 16. 4. To read them with a purpose to practise what they read. <sup>t</sup> John 7. 17. Hee that practiseth what he understandeth,

*standeth, God will help him to understand what hee understands not.* 5. To read them in an orderly and methodicall way: And for their better help herein, to take this *ensuing Treatise* in their hands. It is short and piety; it sets the whole Bible before them, in an orderly, plaine and perspicuous manner, and helps them to understand everie book. The *Author* of it is a *godly learned Minister*, well known, and very well esteemed on in this famous city. The *Book* it selfe is called the *Key of the Bible*, because it unlocks the richest Treasury of the Holy Scriptures. Take this Key with you, whensoever you goe into this Treasury.

And

And pray unto him that hath  
 the<sup>u</sup> Key of David, *that openeth*, <sup>u Revel 3:5</sup> *and no man shutteth,*  
*and shutteth, and no man openeth,* that hee will open this  
 Treasury unto you. The  
 Rabbins say, that there are  
*four* Keyes, that are in Gods  
 keeping; *The Key of the*  
*clouds, The Key of the wombe,*  
*The Key of the grave, The*  
*Key of food.* I may adde that  
 there is a *fifth* Key, also in  
 Gods bestowing, which is  
*the Key of the Scriptures.* The  
 God that made these books,  
 can onely *un-riddle* these  
 Bookes. And therefore when  
 you use this Key, pray for  
 that other Key, and pray  
 unto Christ to deal with you  
 as hee did with his Apostles,

To

*An Epistle to the Reader.*

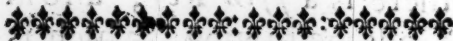
x Luke  
24.45

\* To open your understanding,  
that you may understand the  
Scriptures, So prayes,

Your Servant in

Christ Jesus.

EDMUND CALAMY.

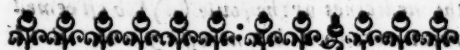


*Imprimatur,*

EDMUND CALAMY.







# AN INTRODUCTORY

Advertisement

TO THE

READER;

Containing some *Generall*  
*Directions* for the Right Under-  
standing of the *Holy Scriptures*; And  
how this present *Treatise* is to be  
improved most advantageously  
to that end.



The *Holy Scriptures* are  
the (a) *lively Oracles* a Acts 7.  
of the living God, un- 38.  
folding the secrets of  
his will to man: (*The*  
*Epistle of Jesu Christ*,  
Revealing from hea-  
ven the saving mysteries of his sweetest  
love unto his Church: and the *Blessed*  
*Charter of the Saints*, which no Tract b Chry.  
of time shall reverse; whereby they hold out: in  
of God all their present enjoyments in Gal.  
the life that now is, and all their future Hom. 1  
hopes of that life which is to come. c Chry.  
(b) *Chrysostom* prefers Scripture before Ro. ad  
*Angels*; and saith, (c) *Get you Bibles*, Col Hom.  
the<sup>2</sup>.

d Job 23. the medicines of the soule (d) Job esteemed  
 12. them more then his necessary food. Paul  
 e Rom. 7 (e) delighted therein touching the inward  
 22. man, David preferred them before (f)  
 f Psal. 19. the honey and honey-combe; before (g)  
 9. and  
 119. 103. great spoile, (h) thousands of gold and  
 g Psal. silver, (i) all tribes; and therefore ac-  
 119. 163. counted them his (k) heritage, his (l)  
 h Psal. Counsellors, his (m) comfort, &c. Yea  
 119. 72. professeth (n) his heart did break for long-  
 i Psal. ing to Gods judgements at all times. And  
 119. 14. every godly and truly blessed man should  
 k Psal. make the Scriptures his (o) delight, and  
 119. 111. meditate therein night and day.  
 l Psal.  
 119. 24.  
 m Psal.  
 119. 50. n Psal. 119. 10. o Psal. 1. 1. 2.

Notwithstanding how many gracious  
 soules are there, whose delight it is to  
 repaire often to this Sanctuary of the  
 Scriptures, (as (p) Augustine stiles  
 p Angust. them) but cannot tell what they see there,  
 de Civit. Dei l. 20 of the Lord, and of his glory; who fre-  
 ch. 32. quently read in this blessed Book, but  
 prope fin. (like the (q) Ethiopian Eunuch) under-  
 q Act. 8. stand not, or not to purpose, what they  
 30. 31. read? And this comes to passe, 1 Partly,  
 through the sublinity of those superna-  
 turall and heavenly mysteries therein re-  
 vealed, whereby (r) some things are hard  
 2 Peter 3. 16. to be understood. 2 Partly, through the  
 obscure and mysterious manner of Scrip-  
 tures, revealing many things, whereby

the Lord would exercise the sharpest and deepest apprehensions of men. 3 *Partly*, through defect of some familiar Manu-duction into the whole Bible, and the severall Books of Old and new Testa-ment therein contained, which might like a *Clew of thread* conduct into these sacred Treasuries, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Whereupon, after much deliberation how this might be best effected, apprehending that some brief and solid *Discovery of the* 1. *Order*, 2. *Names*, 3. *Times*, 4. *Per-sons*, 5. *Occasion*, 6. *Scope*, 7. *Prin-cipall parts of the Bookes in the Bible*, would much conduce to ripen Christians in *Bible-knowledge*, spreading before their eyes in a *Generall view*, the *current of the whole Scriptures*: I entered upon this taske and finished it (by divine assistance) in such sort as is represented in the ensuing *Treatise*. It was immedi-ately intended for the help and benefit of some speciall godly friends, (whom I shall ever highly respect and honour) but through importunity is now made pub- like for the good (I hope) of many. The Lord make it as usefull, as it was inten- ded, and is desired.

By way of *Preface*, be pleased to pause a little with me upon the serious conside- ration of *The worth of Scripture-*  
*know-*

knowledge. 2. The way how to attain to it: That will quicken Christians to Scripture-study. This will help them to Scripture-understanding.

I. Scripture-knowledge is of great worth and consequence to every Christian. Or, The Holy Scriptures are most worthy of all Christians constant study, and utmost endeavours to understand them. For,

1. The Author inventing and inditing the Holy Scriptures is God blessed for ever, Father, Sonne, and Holy Ghost; (f) all Scripture is divinely inspired. Hence called the (1) Oracles of God; (u) The word of Christ. And the (x) Saying of the Holy Ghost, (y) For the Prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Wee are apt to value, desire to study and understand the Books of godly, learned, judicious mens making: How much more should we to the utmost indeavour to understand the Scriptures, which are the onely Books of Gods making; Mens writings are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities and corruptions, favouring much of a carnall spirit, when most spirituall: But Gods word is satisfactorily full, without all vanity: most wise, (z) faithfull and true, without all fals-

f 2 Tim,  
3, 16  
t Rom,  
3, 2  
u Col, 1,  
16,  
x Acts  
28, 25  
y 2 Peter  
3, 21

z Psal, 19,  
7, 9

fallhood or folly ; Complexly (a) perfect, beyond all imperfection ; (b) most pure, and (c) exceedingly refined, without all corruption, and without all carnall mixtures ; wholly spirituall, sweetly resembling that most spirituall spirit that did indite them.

2. The Amanuenses or Penmen of the Holy Ghost for the Scriptures were not contemptible or ordinary, but incomparable, and extraordinary persons. As Moses the (d) meekest man on earth; the peculiar favourite of God, with whom (e) God talked face to face ; the (f) None-such of all the Prophets in Israel. Samuel (g) that mighty man in prayer. David the King, that (h) man after Gods own heart. King Solomon, that (i) wisest of all the Kings, whom God honoured with the (k) building of the Temple. Daniel in whom was found (l) an excellent spirit, and great dexterity in (m) expounding secrets and mysteries. John (n) the disciple whom Jesus loved above all the rest, (o) who leaned on Jesus breast. Paul (p) who was caught up into the third heavens, whose writings (q) Chrysostome like a wall of adamant, compassed about, or surrounded all the Churches. In a word (r) all of them holy men of God, moved by the Holy Ghost. These being the Penmen,

a Psal, 19  
7, and  
2 Tim, 3,  
16, 17  
b Ps, 19, 8  
c Psalme  
119, 140  
d Numb,  
12, 3  
e Exodus  
31, 11  
f Deut, 34  
10  
g Psalme  
99, 6 Jer,  
15, 1, with  
1 Sam. 7,  
9, 10 & 12  
16, 17, 18  
h Acts 13,  
22  
i Kings  
3, 12 Nch,  
13, 26  
k 2 Sam,  
7, 13  
l Da 9, 12  
m Daniel  
2, 25, 28,  
20, 47  
n John  
11, 23  
o John  
21, 7, 20,  
p 2 Cor,  
12, 2, 14  
q Chry-  
lost de  
sacerd. l. 4  
r 2 Peter  
how 15, 21

how incomparable and extraordinary must their writings needs be; who would not study them, and earnestly pry into them?

3. *The matter of the Scripture is most inviting*, able to allure the hearts of men and Angels *to the study of them*, yea to transport and ravish their spirits *in the understanding of them*. Herein are revealed most profound and inexplicable mysteries. *The nature of the blessed God*, Simple, without composition; (1) *Al-*  
*sufficient*, without any externall addition,  
 (2) *immutable*, without all shadow of  
 alteration; (3) *Eternall*, (4) *Im-*  
*menſe*, *Incomprehenſible*, (5) *Omni-*  
*preſent*, and wholly (6) *infinite*,  
 without all limitation, &c. *The (a)*  
*Unity of eſſence*; *The (b) Trinity of*  
*Persons*; The Father not being the  
 Son, nor either of them the holy Ghost,  
 yet all of them the Holy God. *The ſe-*  
*crets of Gods eternall counſils*, eſpecially  
 touching the (c) *electing* of his owne  
 in Chriſt, *predeſtinating them to the a-*  
*do- tion of Children*, where all others are  
 paſſed by. The curious *Order* of the  
 Creation, to bring his purpoſes to paſſe.  
 The *Permiſſion* of mans fall from the  
 Pinacle of his naturall integrity, that  
 thereby he might take occaſion to glorify  
 the height of juſtice and mercy in raiſing  
 him.

Ger. 17, 1

James

1, 17

Psalm 90

2, & 102

26, 27

1 Kings

8, 27, Jer.

23, 24

Psalm

139, 1, 12

Psalm

147, 5

Deut 6

1, 1 Cor.

8, 6,

1 John

5, 7.

Rom 8

29, 30

Eph. 1, 4,

3, 6

him up by Christ to a farre higher pitch  
of supernaturall felicity. *The Person and  
office of Jesus Christ the Mediatour*, and  
both altogether (d) wonderfull, (e) God  
and man united in one person, to unite  
God and man in one Covenant; The  
Son of God became the Son of man, to  
make the sons of men sons of God; a  
King to subdue all our enemies to us, and  
us to himself; a Prophet, to unweyle the  
bosome secrets of his Father unto us; a  
Priest, offering up himself upon himself, by  
himself; offering up himself the sacrifice,  
as man; upon himself, the Altar, as God;  
by himself, the Priest, as God-man. Christ  
was humbled, & thereby we exalted; Christ  
wounded, we healed; Christ accused, we  
cleared; Christ condemned, we justified  
and acquitted; Christ accursed, we blessed;  
Christ slaine, we live; and Christ con-  
quered, that so we might be more then  
Conquerours through Christ that loves us.  
What shall I say? in Scripture is reveal-  
ed, how enemies are reconciled, Sinners ju-  
stified. Aliens adopted, Beggars made Heirs  
and co-heirs with Christ, and how dust  
and ashes shall be glorified for evermore.  
Here are unfolded the (i) Covenant of  
grace, wholly made up of heavenly cor-  
dials. The (g) Promises of the life that  
now is, and that which is to come, (h) ex-  
ceeding great and precious. The (i)  
comforts

d Isai 9.  
6.  
e 1 Tim.  
2 5 and  
3. 16.

f Jer. 31.  
31. to 35.  
Heb 8. 8.  
&c.

g 1 Tim.  
4. 8.  
h 2 Pct.  
1. 4.  
i 2 Cor. 1.  
3, 4, 5.  
Psal. 94.  
19.

**k** Rom 7, 12. *comforts* of God able to counterpoise the deepest disconsolations, and (*k*) Commands surpassing all the lawes in the world, in holynesse, justice and goodnesse.

*Here are discovered,* The miseries of all that are in the *first Adam*, the felicities of all that are in the *second Adam*, and the way how poor soules are translated from those miseries to these felicities.

Here you shall finde 1. God descending to man, *In preparing* all spirituall priviledges for sinners in Jesus Christ our Saviour, *In tendering* richest Grace by Covenant-Promises and Ordinances, and *In applying* these preparations and renders actually to the Soul by the Spirit: 2. Man ascending unto God, by the *Spiritualizing* of his Nature, *Acting* of his Faith, *Aspiring* of his desires, *Fervency* of his prayers, and *Holy tendency* of his Conversation: Yea, both God and man sweetly closing together in a most

*intimate Communion in Jesus Christ,* which is as another *Paradise*, and *Heaven on earth*.

*In a word,* what is there not in *Holy Scriptures*? Are we poore, Here's a Treasury of riches. Are we sick? Here's a Shop of (*l*) Soule Medicines. Are *Scriptura* Divinitus inspirata, utilis est ad Docendum: Hac ipsa de causa a Spiritu sancto scripta est, ut veluti ex communi quodam sanctis fonte, omnes nobis ex hac remedia propriis passionibus assumamus Aug. in Psalm Prolon.



we fainting? Here's a Cabinet of Cordials. Are we *Christlesse*? Here's the star that leads to Christ? Are we *Christians*? Here's the band that keep in Christ. Are we *afflicted*? Here's our Solace. Are we *persecuted*? Here's our Protection. Are we *deserted*? Here's our recovery. Are we *tempted*? Here's our sword and Victory. Are we *young*? Here's our beauty. Are we *Old*? Here's our wisdom. While we *live*, here's the Rule of our conversation; when we *dye*, here's the hope of our Glorification. So that I may (with (n) *Tertulian*, 1 *gen* adore the fulnesse of the Scripture: Oh blessed Scriptures! who can know them, and not love them? Who can love them, and not delight to meditate in them night and day? Who can meditate in them, and not desire to love them, love to desire them, and both desire and love to understand them? This is the *Booke of Bookes*; ) as *David* said of *Goltab's* Sworn, *there's none like that*. Said one,

*Ex aliis paleæ viles, hinc grana leguntur.  
Aurea: tu paleas linquito, grana lege.*

I may English it,  
Other writings chaffe unfold,  
Scriptures yeeld the purest gold.  
Others dote on chaffy gaines,  
Gather thou these golden Graines.

Take

p Auferantur de medio chartę nostę, procedat in medium co-dex Dei. Audi Christum dicentem, Audi vocem titarem loquentem Augustinus enarrat in Psal. 57. \* Sacra Scriptura est liber vite cujus origo eterna, cujus incorporealis essentia, cujus cognitio Vita, cujus scriptura indelebilis, cujus inspectus desiderabilis, cujus Doctrina facilis, cujus scientia dulcis, cujus profunditas inscrutabilis, cujus verba innumerabilia; & unum tantum verbum, Omnia.

Take away our Papers (said (p) Augustine) and bring amongst us the Book of God; hear Christs saying, hear Truth speaking, &c. I may close up this Paragrah with his words, who thus emphatically expresseth himselfe, \* The Sacred Scripture is the **Book of life**, whose Originall is eternall, whose essence is incorporeall, whose knowledge is life, whose writing is indelible, whose inspect is desireable, whose Doctrine is easie, whose knowledge is sweet, whose depth is unsearchable, whose words are innumerable, and onely one word, **All.**

4. The forme of the Scripture, both Inward and Outward, if well considered, commands all possible endeavours and industry for the understanding thereof.

1. The inward forme, is, That accurate conformity of the things laid down in Scripture to that infallible and eternall truth of Gods owne understanding that indited and revealed them. Writings compiled by men carry in them a conformity to the idea in their understanding, which being subject to ignorance, error and corruption, through the imperfection that is in them, must needs produce writings sem-  
 blably

blabiy imperfect, ignorant, erroneous and corrupt: But no such thing can be incident unto the Scriptures, which are conforme to the Divine understanding. of (q) *the only wise God*, which is (r) infinite (s) *unsearchable*, and wholly admirable which is all (t) *Light without any darkness at all*; all (u) *Truth*, without the least error; All *perfect*, without any shadow of imperfection; all *pure*, without any Colour of Corruption. So that the Scriptures of themselves cannot lead us unto errour, but the more we truly understand them, the more our mindes shall be enriched with *truth*, and elevated to a conformity to the supream truth of God.

q 1 Tim. 1:17  
r Psalme 147. 5  
s Rom. 11. 33  
t Joh. 1. 5  
u Huma. na omnia dicta argumentis & testi. bus egent. Deiautem sermo ipse sibi testis est. Quia necesse

est quicquid incorrupta veritas loquitur, incorruptum sit testimonium veritatis. Salvian. de Gubern. Dei. l. 3.

2. *The outward forme of the Scriptures*, or manner how things are therein revealed, is not onely plain and easie, nor onely darke or difficult, but rather (x) mixt of both; some things being facile, (y) *some things being hard to bee understood*; some places are such *shallower* wherein lambs need not be afraid to wade, some again such *deeps* as Elephants may run & indoctorum. August. Epist. 3. y 1 Pet. 3. 16.

x Deus in Scrip. turis quasi amicus familia. ris loquitur ad cor. Docto.

2 Magnificē & fa-  
 lubriter spiritus  
 Sanctus ita Scrip-  
 turas Sanctas  
 modifica-  
 vit, ut  
 locis a-  
 pertiori-  
 bus, fami-  
 occurre-  
 rer, obscu-  
 rioribus  
 fastidia  
 deterge-  
 ret. Nihil  
 enim fere  
 de illis  
 obscuri-  
 tatibus  
 eruitur,  
 quod non  
 planissime dictum alibi reperiatur. Aug. de Doct. Christ.  
 l. 2. c. 6.

*be enforced to swim. (2) By plain-  
 nesse God nourishes the weakest, by ob-  
 scurenesse he exercises the accutest, (As  
 Augustine hath intimated). That facility  
 occasion not our contempt of Scriptures,  
 there are interwoven some difficulties; that  
 difficulties deterre not from the study of  
 Scripture, there are intermingled some fa-  
 cilities. For as (a) Augustine notes, If all  
 were shut up, how should obscure things be  
 revealed? If all things were hid, whēce should  
 the soule have ability to knock for the ope-  
 ning of things shut up? Is therefore our Ca-  
 pacity weaker? Here's reliefe for our infir-  
 mity: Is our apprehension deeper? Here's  
 workenough for the sharpest perspicacity.  
 So that the most ignorant need not be afraid  
 the most intelligent need not be ashamed, of  
 endeavours after Scripture understanding.*

In omni Copia Scripturarum Sanctarum, pascimur aper-  
 tis, exercemur obscuris: illic famēs pellitur, hic fastidium  
 Aug. de verb. Dom. serm. 11.  
 a Verbi Dei altitudo exercet studium, non denegat intel-  
 lectum Si enim omnia clausa essent, nihil esset unde revela-  
 rentur obscura Rursus si omnia recta essent, non esset unde  
 alimentum anima perciperet, & haberet vires quibus pos-  
 set ad clausa pulsare August. de verb. Apostoli. serm. 13 c.  
 1. ad init. Tom. 20.

5. The end is manifold and excellent,  
 for which God committed his word to  
 writing, and that writing to us, viz.

(b) For

(b) For Doctrine that Faith and Truth may be asserted; For reproof or conviction, that error may be confuted: As Athanasius said, Hereticks are to be stoned with Scripture (c) arguments; For correction of manners enormous or offensive; For instruction in the paths of righteousness; and for (d) consolation that drooping dejected distressed spirits may not be overwhelmed. Now then if we study not to understand Scriptures. How in *Doctrinals*, They 1 Assert the Truth, 2 Confute error; How in *Practicals*, They 1 Direct in well-doing, 2 Correct for ill-doing; we frustrate the chief ends and scope why the Scriptures were imparted unto us.

b<sup>1</sup> Tim. 3.  
16, 17.  
e Lapi-  
dandi sic  
H<sup>1</sup> c. et c.  
Sacra-  
rum liter-  
arum  
Argu-  
mentis  
Athana.  
Cont. Ari.  
Or. 3.  
Heretici  
sunt luci  
fuge  
Scriptu-  
rarum.  
Tertull.  
de resur-  
Carnis  
d Rom.  
15. 4

6. How acceptable is our study and understanding of the Scripture unto God! For,

1. He commands us this way to bestow our selves (e) Search the Scriptures. (f) Let the word of Christ indwell in you richly in all wisdom. Not be, but dwell with you, not dwell with you, but dwell in you, yea indwell in you; Greek: Not dwell in you, but dwell in you richly: not only dwell in you richly, but in all wisdom.

e Joh. 5.  
39.  
f Col. 3.  
16

2. He commands them that have industriously acquainted themselves with the scripture. (g) Timothy, that from a child

g<sup>2</sup> Tim. 3.  
15

h Acts 18 child be had known the Holy Scripture,  
 21. able to make him wise unto salvation.  
 i Acts 17 (h) Apollos, That he was an eloquent  
 24 man, and mighty in the Scriptures. The  
 k Ps 119, 1 Bereans, that they were more noble  
 l Heb 5, 13 than those of Thessalonica, in that they  
 m Mark 12, 24 rece. ved the word with all readinesse of  
 Mat. 21 minde, and searched the Scriptures daily  
 29, whether those things were so. And he makes  
 n Chry. it one Character of the godly blessed man  
 fust. Hom. (k) that His delight is in the Law of  
 de Lazar. the Lord, and therein bee meditates day  
 o Chry. and night.  
 fust. in E.  
 pist ad  
 Coloss.

3. He condemnes the contrary unskill-  
 Hom. 9 fulnesse in the Scriptures, as the (l) in-  
 p Qui nes firmity of Babes. Yea, as the root of all  
 cit Scip. error in spirituals; (m) do ye not erre  
 turas, nes because ye know not the Scriptures?

Appositely saith Chrysostome to this  
 ejusque purpose; (n) Ignorance of the Scriptures  
 sapienti. hath brought forth Heresies, hath brought  
 am. igno. in corruption of life, hath turned all things  
 ratio upside downe. — Ignorance of the  
 Scriptu- Scriptures is a very Hell. And else where  
 rarum. he saith, (o) it is the cause of all evils to  
 ignoratio be ignorant of the Scriptures. (p) Hierom  
 Christi also to like purpose; He that knowes not  
 est Hi. the Scriptures, knowes not the power of  
 cron in God, and his wisdom. The ignorance  
 p. oem. of Scriptures is the ignorance of Christ.  
 Isai. 9 Joh. 13

17  
 r Acts 8, 8  
 29 &c.  
 4. In a word, He promises happinesse  
 to the right understanding of the Scrip-  
 tures.

tures. (q) If ye know these things, hap- q John  
py are ye, if ye do them. And sometimes 13. 17.  
notably rewards them that endeavour to  
understand them. While the (r) Ethiopian r Acts 8.  
Eunuch, read the Prophet *Isaiab*, that he 28, 29 &c.  
might understand it, the Lord sent *Phi-*  
*lip* to instruct him, and to convert him;  
The Eunuch was Baptized, and went on  
his way rejoicing.

7. Finally, The true and solid under-  
standing of the Scripture, is the founda-  
tion of all possible benefit or advantage  
by the Scripture: For how should wee  
forsake sin, (s) deny ungodlynesse and (Tic. 1. 12)  
worldly lusts, and labour to get out of  
our carnall condition, till by Scripture  
we be convinced of the sinfulness of sin,  
and danger of our naturall condition?  
How should we desire Christ earnestly,  
or accept Christ delightfully, till wee  
understand by the Scripture what want  
we have of Christ, what worth there is in  
Christ? Till we understand Scripture-  
Principles, how shall we receive them?  
Till we understand Scripture-Promises,  
how shall wee believe them? Till wee  
understand Scripture-Commands, how  
shall we obey them? Till wee under-  
stand Scripture-directions, how should  
we follow them? And till we understand  
Scripture-comforts, what supporting  
sweetnesse can we expect from them? O  
there-

t Verus  
cibus &  
potus qui  
ex verbo  
dei sumi-  
tur, Sci-  
entia  
Scriptu-  
rarum est  
Hieron. in

Eccle. c. 3. u Congrua de testimoniis Scripturarum ligna  
quærentes, & edificemus domum sapientiæ in nobis. Hieronym  
in Aggeum. c. 1.

therefore labour diligently to understand  
the Counsels of God, then you will bee  
in more immediate capacity of reaping all  
spirituall benefits by the word of God,

(t) *The understanding of the Scriptures*  
(saith Hierome) *is the true meat and*  
*drinke which we haue from the Word of*  
*God.* Therefore [as he saith else where]

(u) *Let's fetch fit timber out of the Scrip-*  
*tures, to build in our selves an house of*  
*wisedome.*

II. Hitherto of the *worth* of Scripture-  
Knowledge; Now of the *way how* to  
*attaine it.* That Holy Scriptures may  
bee more profitable and clearly under-  
stood, certaine *Rules* or *Directions* are  
to be observed and followed. These Di-  
rections might bee digested into two  
Ranks, viz.

1. *Some more speciall and peculiar,*  
more particularly concerning Schollers,  
As 1 The comperent understanding of  
the Originall languages, *Hebrew, Galdee,*  
*and Greek;* wherein the Scriptures were  
written. 2 The prudent use of *Logick,*  
for orderly and methodicall Resolution  
of the Text, &c. 3 The subservient  
helps



helps of other Arts, as *Rhetorick*, *Natural Philosophy*, &c. Without which it is impossible satisfactorily to interpret the Scriptures. For as (x) *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace which is above all Art (for they wrote what the spirit did Dictate to them;)* yet they that have written of Art have found an Art in their writings, &c. 4 The benefit of humane Histories to illustrate and clear the divine. 5 The conferring of ancient translations with the Originals, especially the Greek version of the Old-Testament by the Lxxii. much followed in the Allegations of the New Testament, and the Syriak version of the New-Testament. 6 The prudent use of the most Orthodox learned and judicious Commentators. 7 Constant caution, that all Tongues, Arts, Histories, Translations, and Comments bee duly ranked in their proper places in a subseruiency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all. For when *Hagar* shall once usurpe over her Mistress, its high time to cast her out of doors, till she submit her self. Many such things ought to be insisted upon, but that is besides my present intention.

x *Negam plerique nostros secundum Artem scripsisse Nec nos obnitimur Non enim secundum Artem scripserrunt sed secundum gratiam, quæ super omnem Artem est (Scripserrunt enim quæ spiritus uis loquidabatur) sed tamen in qui de arte scripserunt, de eorum Scriptis artem inuenerunt, & condiderunt Commenta*

Artis & Magisteria, &c. Ambr. Ep. l. 3. Epist. Lxiii.

II. Some more generall and common directions, which may be of use to all sorts of Christians, learned, or unlearned: especially unto the people, for promoting whose understanding in this blessed *Book of God*, these ensuing *Rules*, faithfully followed, may (through divine blessing) prove abundantly advantageous, viz.

### I. Rule.

*Reg (y) Wisdome of the onely wise God, who gives liberally and upbraids nor.* That by Gods wisdom you may know Gods minde; by the assistance of that spirit which indited the Scripture; you may discern the true sense and meaning of the Scriptures. For what the woman said of *Jacobs Well*, may much more be affirmed of these wells of salvation, (z) *Thou hast nothing to draw with, and the Well is deep.* Scripture mysteries are profound, Our capacities very shallow; when we know most, (a) *we know thee in part*; therefore pray with Hieronimus, (b) *I desire to enter into thy house the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scripturarum.*

Dirige viam meam ne in Scripturis tuis per quas ingredieris in Ecclesiam tuam, corruam. Omnis qui male intelligit scripturas, in via dei corruit. Hieron. in Ps. 5.

tures by which I desire to enter. Intreat the Lord to anoint thine eyes with eyesalve, (c) that thou mayest see; to (d) open thine understanding, as sometimes he did the Apostles, to understand the Scriptures. When thou settest thy self to peruse the Scripture from day to day, forget not to dart up Davids sweet petition unto God, (e) Open thou mine eyes, that I may behold wondrous things out of thy Law.

c Revel. 1  
3. 18  
d Luke :  
24. 45

e Psalm 119. 18

## II. Rule.

Labour sincerely after a truly gracious spirit, then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the Holy Scriptures. He will best comprehend Scripture meaning in his head, that hath got the Scripture law written in his heart, (f) Thou wilt never (saith Bernard) understand Pauls meaning, unlesse thou drinkest of Pauls spirit. Gracious persons are (g) illuminated persons (h) they have the anointing that teacheth them all things, viz. necessary to salvation. The Lord delights to impart his secrets to them that feare him. (i) What man is he that feareth the Lord? him shall hee teach in the way that he shall chuse. — The secret of the Lord is with them that feare him, and he will shew them his Cove-

f Nunquam Pauli sermonem ingrediens, nisi Pauli spiritum imbibaris Bernard ad frat. de Mont. g Heb 10. 32, 33, 34 h 1 John 2. 27 i Psal. 25. 12, 14

k Joh. 14. *nant* : Christ hath promised peculiarly  
 21, 22, 23 to (k) *manifest himself to them that love*  
*him, so as not unto the world* ; and where  
 Christ is so *manifested*, the sense of Scrip-  
 ture is singularly *manifested* ; for Christ  
 is the *Kernell of the Scripture*. The  
 gracelesse man though by light of nature,  
 and accomplishments of Art, hee may  
 know much of Scripture theoretically and  
 speculatively, yet *his light is but dark-*  
*nesse*, he reaches not to the life of un-  
 derstanding ; knowes Gods minde in  
 Scripture, onely as we know far Coun-  
 treys by *Maps* : But the gracious person  
 understands the Scriptures experimen-  
 tally, feelingly, as a Traveller knowes  
 remote countries, in which he hath actu-  
 ally been. (l) The naturall man receiveth  
 1 Cor. 2. 14, 15, 16, *not the things of the spirit of God, for they*  
*are foolishnesse unto him : neither can he*  
*know them, beoause they are spiritually*  
*discerned. But he that is spirituall, judg-*  
*eth all things, — we have the minde*  
*of Christ.*

### III. Rule.

Peruse the Scripture still with an hum-  
 ble self-denying heart. Be not puffed up,  
 or conceited with thine owne knowledge,  
 or other perfections ; (m) Hee that  
 mt Cor. 8. 2. *thinks he knowes any thing, knowes no-*  
*thing yet as he ought to know.* Empty  
 vessels.

vessels are most receptive; so are self-emptying mindes: It is a great help to knowledge, (n) *not to be ignorant of our ignorance*; for sense of want spurs on indeavours after enjoyment. The frustrating showers quickly glide away from the *lofty hills*, but they stay and soake in to the *low valleys*. God that (o) *resists the proud*, yet gives grace to the *humble and lowly*; And among other graces, the grace of knowledge and understanding: For (p) *with the lowly is wisdom*. (q) *The meeke (or humble) will be guide in judgement; and the meeke will be teach his way*. Thus Christ saith, (r) *I thank thee O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, but hast revealed them unto Babes*: whence Becanus (s) notes, that *such as are proud and attribute to their own wisdom, attaine not to the true sense of Scripture*. Be therefore clothed with *humility* in use of Scripture, that true Scripture-Knowledge may increase.

n Deo meo gratias ago, quod ignorantiam meam non ignopro; said one

o Prov. 3. 34, James 4. 6 and 1 Pet. 5. 5 p. 10. 11. 2 q Ps. 25. 9

r Matth. 11. 25

s Homines claros, superbos, quæ suo iudicio præferunt, & proprio ingenio multum tribuunt, non

aff:que legitimum Scripturæ sensum, &c, Becanus

#### IV. Rule.

*Familiarize the Scripture to thy selfe, by constant and methodicall exercise therein. Method and order, as it is the*  
B 4 *mother*

mother of memory, so it is a singular friend to a clear understanding. The generality of the Scripture, have such a contexture and coherence one part with another, that small insight into it will be gained, by reading it confusedly, disorderly; therefore read the whole in Order. Divers have published *Directions*, how to read over the whole Scripture methodically, once a year, &c. consult them.

But be constant in perusal and studying of the Scriptures; hereby Scripture phrase and sense will become familiar and facile. How hard at first to write, to play on an instrument, &c. but by multiplying *Acts*, men get *habits*, and write, play, &c. with facility and dexterity. Use not Scripture onely by fits and starts, in some good pangs or moods, &c. but habitually converse with Scrip-

ture, trade in them, (t) *meditate therein night and day*; (u) *Let the word of Christ, (not onely lodge or sojourne in you, but even) dwell in you.* Hence those commands of God to his people of old. (x) *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day & night.* — (y) *These words shall be in thine heart, and thou shalt whet them diligently upon thy children, and shalt talk of them, when thou sittest*

1 Psal. 122  
u Col. 3.  
16.

x Josh 1.8

y Deut. 6,  
6, 7, 8, 9,  
10.

sittest in thine house, and when thou walkest by the way, and when thou lyeest down, and when thou risest up. And thou shalt bind them for a signe upon thine band, &c.

### V. Rule.

Understand Scirpture according to the Theologicall (r) Analogy, or Certaine rule of faith and love. Anomily, 2 Rom. i. e. Irregularity, is some deviation from 12. 6. the rule, or exception against the rule; To this here Analogy is opposed. By this Analogy, understand, A certaine Epitome of Scirptures, or brief Abridgement of Christian Religion, collected out of the plaine places of Scripture, according to which other darke and figurative expressions in Scripture are to be explained. This Analogy of faith and love, Paul charges Timothy to hold fast, (a) saying, Hold fast [ $\psi\alpha\lambda\lambda\acute{o}\nu\tau\alpha\iota\ \tau\acute{o}\nu\ \psi\alpha\lambda\lambda\acute{o}\nu\tau\alpha\iota\ \lambda\acute{o}\gamma\omega\varsigma$ .] i. e. That 2 Tim. 1. 13 [Delineation, Draught, Platforne, Patte-ne, or] forme of sound words; which thou hast heard of me in faith and love, which is in Christ Jesus. Where seemes to be intimated, a Systeme, or forme of Doctrine, communicated from Paul to Timothy, according to which Timothy was to steer as by a Compasse. This forme of doctrine is described here.

1 By the generall nature of it. *A some of sound words*, A draught or model of wholesome doctrine. 2 By the principall parts of it, into which it is branched, *viz.* 1 *Faith*, 2 *Love*. Faith, compriseth *credenda*, All things to be believed, as in the Creed taken out of Scripture. Love containes *facienda*, All the things to be done, as in the Decalogue, *Lords prayer* and *Sacramentall Institutions*, which are Scripture; into these two, the whole *Body of Divinity* is usually distributed. 3. By the primary foundation upon which this forme of sound words is built, *viz.* *Christ Jesus*; compare herewith, 1 *Cor.* 3. 11. *Eph.* 2. 20, So that if in any place of Scripture, the word, or letter of the Text be repugnant to the *Analogy of faith and love*, it is not to be understood *properly and literally*, but *improperly and figuratively*. As for instance, (b) *This is my body*. — *This is my blood*, &c. This cannot be understood *properly*, that the bread and wine are Christs body and blood, for that is contrary to the *Analogy or rule of faith*, which tels us that Christs humane nature is *ascended into heaven*, (c) *whom the heavens must contain till the restitution of all things*; therefore it is to be understood *figuratively*, and in a *sacramentall sense*, The signe being put for the thing signified,

b Matth.

26, 26, 28.

Mark 14.

22, 24

Lu c 22

19, 20

1 Cor. 11,

24, 25

c Acts 3.

21.



signified, by a *Metonymie*. So wee are  
 commanded. (d) *To eat Christs flesh,* — d John 6  
 (e) *To pluck out our right eye, cut off our* e Mat. 5  
*right hand, if they offend us.* 29. 30. We cannot  
 read any of these *literally and properly*, for  
 that were against the *Analogy or rule of*  
*love,* (f) *Thou shalt not kill,* therefore f Exod. 20  
 we must seek for a *spiritual and improper* 13  
*sense, viz.* Eating Christs flesh; not  
 carnally with our teeth, but *spiritually*  
 by faith, i. e. *believing in Christ cruci-*  
*ed, &c.* As also denying all corruptions,  
 corrupt affections, inclinations, or occa-  
 sions, though as dear and usefull, as *right*  
*hand or right eye* unto us. Thus this  
 rule faithfully followed, will clear many  
 hard and intricate passages in Scripture.  
 It is therefore of singular consequence to  
 every one that desires solidly to under-  
 stand the Scriptures; to be well groun-  
 ded in the *fundamentals and Principles*  
*of Christian Religion;* without which,  
 like a ship without ballast, a man (g) shall  
 be carried away with every wind of vain g Eph. 4:  
 doctrine, perverting or mistaking the 144  
 Scriptures.

## VI. Rule.

Be well acquainted with the 1 Order,  
 2 Titles, 3 Times, 4 Penmen, 5 Oc-  
 casion, 6 Scope, and 7 Principall parts  
 of the books both of the Old and New Te-

staments.

statement. These will much promote the solid and judicious understanding of the whole Bible in a short space. For 1 Hereby you shall have the very *Idea* or *character* of every Book, lively describing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruse them. 2 Hereby you shall have a *Clew* to conduct you, a *Compass* to saile and steer by, in the perusall of any book; 3 Hereby also you shall have a summary Recapitulation or Recollection of the chief Aime, and subject matters of every book, much tending both to help judgment, and strengthen memory, after the perusall of any book of Old or New Testament. And therefore this course must needs be as an usefull *Key*, to unlock the rich *Cabinet* of the *Holy Scriptures*, and to discover the precious Treasures thereof unto you.

Now this is the *Intent* and *Scope* of this *Manuall*, this small Treatise; viz. so familiarly to open and unfold. The 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, and 7 *principall parts* of the *Books of Old and New Testament*. That the whole *Tenur* of the *Bible*, might be spread open in a *Generall view*, to the meanest capacity. For, 1. *The Order of the Books*, especially of the *Historicall Books* (observed all along,

along, and compendiously represented in the two Tables, before the Old and New Testament,) more evidently help to discover the *Order of Histories*, and matters handled therein, and the *Order of Gods governing* his Church in severall conditions.

2. *The Titles*, 1 Some of them summarily signifie to us the chiefe matter of the Book, as *Genesis*, *the Generations of the heaven and earth*: *Exodus*, *Israel's departure out of Egypt*, &c. 2 Some of them declare the instrumentall Authors, or *Penmen* of them, as the Titles of *Prophets Books*, *Isaiab*, &c. who being extraordinary men of God, guided by the Spirit, their books are of Divine Authority. 3 Some denote the Churches or particular persons, for whose sakes immediately some parts of Scripture were penned, which affords light to divers passages therein.

3. *The Times* of the Books set forth, *Partly*, the length or space of time, in which things related were done, as in *Historicall Books*, which serve to disclose the connection and continuance of the History and Chronology. *Partly*, the time or season, when the books were written, which serves to clear the understanding of divers particular passages, which otherwise would be very difficult;  
both

both in the Prophets, and in the Apostles. See therefore those two Tables, for the *Timing* of the Prophets and Epistles, p. 154. to 157. and p. 228. to 277. Distinguish well betwixt times and times, and you dissolve many knots.

4. *Penmen*, being holy men of God, extraordinarily inspired, intimate to us the divine Authority of their writings. This incites faith, love, and awfull reverence to their Books.

5. *The Occasion* upon which the books were written, together with

6. *The Scop, drift, or End* of the book, being well considered, give great light to the whole Book; the whole frame, disposition and chief Arguments handled in the Book, having a singular tendency to the *Scope*; therefore as the Archer fixeth his eye steadily on the mark, when hee would shoot accurately: so still fix your thought upon the *Occasion* and *Scope* of every book, when you would peruse them understandingly.

7. *The Principall parts* of the Book, here *Analytically* laid down, exhibit clearly to your view, both the chiefe subject, or matters insisted upon in every Book; as also the *methodicall and orderly coherence* of all the parts of the book with one another. Books lookt upon *confusedly*, are but darkly and *confusedly*

applic-

apprehended: But considered *distinctly*, as in these distinct Analyses or Resolutions into their Principall parts, must needs be *distinctly*, and much more *clearly discerned*.

This the *chiefe purpose and aime of this Book*; By these particulars to familiarize the Scriptures unto Christians, that delight to converse with God in his owne book, *To whom I earnestly commend this direction, for the more profitable use of this Book, viz.* That 1 Before they read any Book of Scripture, they would first read what is in this Key said of that Book. 2 In reading they would still remember the *Occasion and Scope* of the Book, and now and then compare the Principall parts here, with the Text: And 3 After the perusall of the Book, they would read again what this Key speaks of it. Hereby the understanding will bee cleared, the Memory confirmed.

## VII. Rule.

Heedfully and judiciously observe the accurate Concord and Harmony of the Holy Scriptures: though written by severall persons, at severall times, in severall places; yet one and the same spirit inditing all: is still like himself. consonant to himself in all. The *Discord* is in our mindes, rather then in Gods word.

z Cum  
corde no-  
stro nos  
concorde-  
mus: &  
Scriptura  
sancta in  
nulla par-  
te discor-  
dat, Aug.  
De verb.  
Dom. ser.  
16.

word. Hence (r) *Augustine*, Let us be at concord in our own heart, and the Scripture will have no discord in it.

There are Principally five notable respects, in which Scriptures sometimes seem most contrary, repugnant and opposite one to another, when yet they are not dissonant, but consonant and sweetly concurring one with another, As,

1 When the Word or Phrase is used in severall places, not in the same, but in severall senses and acceptations. 2 When they treat not of the same, but of severall subjects. 3 When they speak not of the same, but severall parts of a thing. 4 When they speak not in severall places according to the same, but severall respects. 5 When they intend not the same, but severall times. These things well considered,

a Ex ver-  
bis sen-  
sam se-  
quamur,  
& ex sen-  
su ratio-  
nem intel-  
ligamus.  
& ex ra-  
tione

will lay a notable foundation for reconciling all places of Scripture that seem to be any way opposite one to another. Take the illustrations of them severally.

veritatem  
apprehen-  
damus

Hier. de  
Trinit l. 5.  
b Phil 2.

1. Scriptures seeme opposite, but are not, when the same (a) word or phrase in severall places is used not in the same, but in severall senses and acceptations, for the same words have oft times severall significations. In such case, distinguish the severall Acceptations, and the Scriptures agree. As Paul saith, (b) work

our your own salvation with fear and trembling. But John saith, (c) There is no <sup>c1 John</sup> fear in love, but perfect love casteth out <sup>4 18</sup> feare, &c. These places are not opposite: because the word [Feare] in John signifies a base servile slavish feare; in Paul a filial childlike religious feare. In this sense it is said of the (d) Samaritans, <sup>d 1 Kings</sup> they feared the Lord: and again they feared <sup>17 31, 33</sup> not the Lord, i. e. they feared the <sup>with w 34</sup> Lord servilly, and hypocritically for his Lyons, but they feared him not religiously, filially, sincerely. Not to feare God aright, is not to feare him at all. Again Christ saith, (e) If a man keep my saying, he shall never see death. But Paul <sup>e John</sup> saith, (f) It is appointed to all men once <sup>8. 51</sup> to dye; yet here's no opposition; for Christ <sup>f Heb. 9.</sup> speaks of death spirituall and eternall: <sup>27</sup> Paul of death temporall or corporall. Further Jeremiah saith, (g) Cursed bee <sup>g Jer. 17</sup> the man that trusteth in man; Christ saith, <sup>5</sup> (b) except ye eat the flesh of the Sonne of <sup>h John</sup> man, — ye have no life in you, by <sup>6 53</sup> eating, underitand believing. v. 47. yet here's no opposition. [Man] signifies either meer man, who is vaine, deceitfull &c. of him Jeremiah speaks: Or man subsisting in the second person of God; of him Christ speaks. Moses saith, God (i) rested on the seventh day from all his <sup>i Gen. 1. 3</sup> work; But (k) Christ saith, My Fa- <sup>k John</sup> ther <sup>5. 17</sup>

ther worketh hitherto, and I work, yet here's no opposition; For the works of God are either *works of Creation*, whereby new kinds of Creatures are made; so *Moses* intended that God rested from his work, or *works of Conservation and Providence*, sustaining and governing his works-created, so *Christ* meant the Father, and hee wrought still. Adde hereunto; *Christ* saith, (1) *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple*, But *Paul* saith, (m) *Husbands, love your wives*, (n) *No man ever yet hated his own flesh*, yet no opposition, for *Hatred* is taken either *Propriety* and *absolutely*; so understand *Paul*: or *comparatively*, a lesse love being counted hatred; of that, understand *Christ*. Moreover *Paul* saith, (o) *Therefore wee conclude that a man is justified by faith without the deeds of the law*. But (p) *James* saith, yee see then how that by works a man is justified, and not by faith onely, yet no reall opposition; For *Justification* in *Pauls* sense, signifies an *instrumentall Application* of Gods righteousness, viz. *Jesus Christ* to our selves, and so Faith alone justifies before God: But *Justification* in *James* sense, signifies a *Declarative Manifestation*

1 Luke  
14. 26

m Col. 3.  
19  
n Eph. 5.  
29

o Rom. 3.  
28  
p James  
2. 24



tion of the Truth of that Faith whereby we are justified, by the fruits and works of it. *Paul* speaks of our justification before God: *James* of our justification before men. *Paul* of the justification of our persons by Faith: *James* of the justification of our Faith it selfe, by works.

2. *Holy Scriptures seem opposite, but are not, when they treat not of the same, but of severall subjects, or severall matters.* As Christ promised the Apostles, (q) *When the Spirit of Truth should come,* <sup>q John</sup> *he should guide them into all truth.* But <sup>16. 13</sup> *Paul* testifieth, that *Peter* erred, and (r) <sup>r Gal. 2. 11 &c.</sup> *was to be blamed;* here are severall Subjects, viz. *Doctrine* and *Practise*, As to *Doctrine* the Apostles erred not therein, because they had it immediately from God. But as to matter of *Practise*, *Peter* there erred, dissembling fellowship with the Gentiles for feare of the Jewes. Nor were any of the Apostles exempted from sinne and errour in *Practise*. Again, It is said in one place, That (s) *Elijah* <sup>s Kings</sup> *went up by a whirlwind into heaven.* <sup>2. 11</sup> And in another, (t) *Behold I will send* <sup>t Mal. 4. 5</sup> *you Elijah the Prophet, before the coming of the great and dreadfull day of the Lord.* Yet these places oppose not one another, because here are severall Subjects spoken of, the former being *Elijah the Tishbite;* the

the latter *John the Baptist*, the New-Testament-*Elijah*, so called because hee came (u) in the Spirit and power of *Elijah*. Furthermore, *John the Baptist* being asked, if he were *Elias*, (x) Answered *I am not*; And yet (y) Christ saith, *John Baptist was that Elias which was for to come*, viz. Not personally, but virtually; so here's no opposition.

3. *Scriptures seem opposite, but are not, when though they speak of the same matter, or subject, yet they intend not the same, but severall parts thereof.* As Paul saith, (z) in me dwells no good thing, And yet he saith, (a) I delight in the Law of God; which doubtlesse is good. Yet these oppose not, because in the former Paul speaks of his carnall unregenerate part, in me, that is my flesh, dwells no good thing: in the latter of his spirituall regenerate part, I delight in the Law of God, after the inner man. Again, Christ saith, (b) my Father is greater then I. But Paul saith, (c) Christ Jesus being in the forme of God, thought it no robbery to be equall with God. Yet no opposition; for in Christs person are two Natures, viz. (d) of God and man; Now as Christ is God, so he is equall to the Father, as Paul meant: As Christ is man, so the Father is greater then he, as himself said.

4. Scriptures seem opposite and contrary, but are not, when they speak of things, not in the same, but in severall respects, notions or considerations. For the severall respect, removes all contradiction or opposition. As Christ saith, (e) If <sup>e</sup> Iohn I beare witnesse of my selfe, my witnesse is not true. But else where he saith, (f) f Iohn Though I bear record of my self, yet my record is true. Yet here's no opposition indeed, because Christ speaks of bearing witnesse of himself in severall respects: In the former place, of bearing witnesse to himself, disjunctly and solely without the Father, so, his witnesse were not true: In the latter of bearing witnesse of himselfe, conjunctly or joyntly with the Father; so his witnesse of himselfe is true. Again, John saith (g), He that is borne of God, committeth not sinne, nor can sin. And yet else where, (h) If wee say that wee have no sin, we deceive our selves, and the truth is not in us. If wee say that we have not sinned, we make him a liar, &c. Yet here's no reall opposition, for in some respects, they that are borne of God, may be said to sin, in some respects they sin not. They have sinne Originall in them; and actuall sinne, through infirmity, &c. is done by them, while they are in this world: But they sinne not as unregenerate men sin. viz.

(i) 1 Not

i See all these particulars largely opened in my Be-leovers Evidences for eternall life. Chap. 2. p. 38 &c. k Mal. 3. 6 l Jer. 18. 8, 10

(i) 1 Not againstt the Gospel-Remedy, Jesus Christ. 2 Not as under the Reign of Sinne; 3 Not with a full will; 4 Not presumptuously; 5 Not habitually; 6 Not with allowance of themselves in any bosome corruption; 7 Not totally and Finally. Furthermore, God saith, (k) *I am the Lord, I change not*; And elsewhere saith, (l) *I will repent of the evil that I thought to do unto them.* — And *I will repent of the good wherewith I said, I would benefit them.* Yet no real contradiction; for in some sense God cannot repent, viz. *Affectively*, in respect of his essence, no nor in respect of his eternall Decree: In some sense, after the manner of men he is said to repent, viz. *Effectively*, in respect of his works which he effecteth, when hee doeth something crosse to what he had formerly done, as when he drowned the world, which he had made; dethroned Saul, whom hee had anointed King, &c. Adde to these; it is said of Christs Kingdome (m) *It shall have no end; but bee established for ever.* But Paul saith, (n) *Christ at the end shall deliver up the Kingdome to God even the Father.* Yet no real opposition, For, *Christs Kingdome* may be considered in divers respects. viz. 1 As it is *Essentia*l belonging to Christ as God: So he shall never deliver up his Kingdom.

m Isa. 9. 7

Luke 1. 33

n 1 Cor.

15. 24

2 As Oeconomical, Dispensatory, or Mediatory; The Mediatory Kingdom of Christ is considerable in respect of, The substance of it, so Christ our Mediatour shall be head of his Church, and mysticall body for ever; The Circumstance of it, or manner of administration of it, by Word, Sacraments, Effusion of the Spirit, &c. And thus at last Christ shall deliver up the Kingdome to the Father, for then God in Christ, face to face, shall bee an endlesse Sabbath, Sermon, Sacrament, all in all.

5. Finally, Scriptures may seem, but are not really oppose, when they intend not the same, but severall times. Or at least when they speak of the same times in severall respects. Distinguisht wisely the times, and respects, and the opposition ceaseth. As (o) Jotham the sonne of <sup>o 2 Kings</sup> Uzziah is said to Reigne sixteen yeares <sup>15. 33</sup> in Jerusalem; and yet mention is made of the (p) twen ieth year of Jotham son <sup>p 2 Kings</sup> of Uzziah. Notwithstanding here's no <sup>15. 30</sup> reall opposition in this computation; For Jotham reigned alone onely 16. yeares. but he reigned with his Father Uzziah, who could not mannage the affaires of the Kingdom, being smitten with leprosie) 4. yeares before; in all 20. yeares. Again, Matthew saith, (q) After six <sup>q<sup>at</sup> 17. 1</sup> dayes, Jesus taketh Peter, James and John his

r Luke  
9. 28

{ See Key  
of the  
BIBLE  
pag 93  
r Acts 13  
19, 20

his brother, and bringeth them up into an high mountaine apart. But Luke saith, (r) *About an eight dayes after these sayings, he took Peter, and John and James, and went up into a mountaine* — yet no opposition: For 1<sup>st</sup> either it may be said, *Luke's* expression of, [*about an eight dayes after,*] hath a latitude, and may bear a day under: and *Matthew's* expression hath a latitude, [*After six dayes*] and may bear a day or two over: 2<sup>nd</sup> Or *Matthew* numbers the dayes exclusively, *Luke* inclusively. Furthermore, the time of the Government by Judges, in the (r) *Book of Judges*, is computed to be *about two hundred ninety and nine years*. But *Paul* in his Sermon at *Antioch*, saith, (t) *And when he had destroyed seven Nations in the land of Canaan, he divided their Land to them by Lot. And after that, he gave unto them Judges, about the space of foure hundred and fifty yeares, untill Samuel the Prophet*. Here seems to bee a great opposition, but if things be well examined, there is none at all. Yet it may not be dissembled that this is so hard a knot, that it much puzzles writers satisfactorily to untie it. 1<sup>st</sup> *Partly*, because this Computation of 450. yeares, is so punctually confuted by this Text, viz. to begin after *Canaan* was divided by *Lot*, and to end at *Samuel* exclu-

exclusively. 2. Parly, Because that noted Chronology mentioned in 1 King. 6. 1. assures us expressly. That the time from *Israels coming out of Egypt, till the beginning of the building of the Temple in the fourth year of Solomon*, was precisely but 480 years. But if wee allow for the time of the Judges 450 years, in this account; we shal find the whole time from going out of *Ægypt*, til the Temples founding, will arise to 591 years in all, viz. From Their departure out of *Ægypt*, till their entrance into *Canaan*——40 year.

Thence to *Joshuah's* death, about——17.y.

Thence to *Elies* death, (for *Samuels* time is included in *Sauls* reigne, A. 13. 21.) according to this supposition.——450.y.

Thence to the death of *David*.——80.y.

Thence to the founding of the Temple in *Solomons* fourth year,——4.y.

In all,——591.years.

So that in these regards, it is no easie matter, clearly and undoubtedly to reconcile these times. Many opinions are offered in

Writers to this end, yet most of them, if <sup>uBez An-</sup> not all, labour under some inconvenience or <sup>nor. in</sup> other. To omit the variety of opinions, <sup>A. 13. 20</sup> Let it suffice to mention only two, which <sup>Ludovicus</sup> learned men seem most to incline unto. <sup>De Dieu</sup> (u) Some think, that here *Paul* intended <sup>Animad.</sup> not to reckon up the time while the *Jud-* <sup>vers. in</sup> *ges* ruled, (because so it were impossible <sup>A. 13. 20</sup> <sup>chap. 13.</sup> <sup>vers. 20.</sup>

to reconcile these foure hundred and fifty years with those foure hundred and eighty years, in 1 *King*. 6. 1. as hath been intimated): but to point out at what time God gave *Israel* Judges, viz. after these things which were declared, *v.* 17. 18, 19. viz. from the birth of *Isaac*, (which seems to be noted in that phrase, *God chose our fathers*, *v.* 17. among all people God choosing *Abraham*, among all *Abrahams* children choosing *Isaac*, and making a Covenant with him,) till the beginning of Judges, which is computed to be 447 years, that's about foure hundred and fifty years, wants but three years; and its usual in Scripture to put the round number, for the punctuall number. This computation they make thus, From *Isaacs* birth, to *Jacobs* birth, years — 60.

From *Jacobs* birth to the going downe into Egypt — 130.

Thence to the Comming forth of Egypt, — 210.

Thence to the entring into the land of Canaan, — 40.

Thence to the dividing of the land by Lot, 7.  
Which make up in all 447.

But this opinion is attended with these two inconveniences. 1 The present text in the *Acts* seems plainly to confine us for these 450 years, between the dividing of the land of Canaan by Lot, & the beginning



ning of Samuels Rule ; which limits this Computation transgresseth. 2. The number computed doeth not exactly amount to 450. wants three (x) Others therefore to avoid these inconveniences, x Beroaldus, with others. confine and bound their computation according to this text, to the space of time betwixt the dividing Canaan by Lot, and Samuels Rule. And they think Paul reckoned up all the years mentioned in the Judges, & so they compute both the years of the Judges & the years of Israels oppressors, distinctly & severally; (though the years of the Oppressors are indeed comprized under the years of the Judges) and both together do punctually make up the 450 years, here mentioned in the Acts. As followeth, The Judges mentioned in the Book of Judges, governed in all. — 299 years. To these adde the 40 years of Eli, who so long judged Israel, 1 Sam. 4. 18. — 40.

So the whole time of the Judges rule, till Samuell, was, ————— 339.

Israels Oppressors were

1. Cushan who oppressed them, Judges 3. 8 ————— 8. years.
2. Moab, Judg. 3. 14. ————— 18.
3. Jabin, Judg. 4. 3. ————— 20.
4. Midian, Judg. 6. 1. ————— 7.
5. Ammon, Judg. 10. 8. ————— 18.
6. Philistims, Judg. 13. 1, ————— 40.

So the whole time of their Oppressors, was

was

111.

Now adde these together, viz. the years of their Judges, and the years of their Oppressours, 339. and 111. and the totall resulting, is 450 years exactly; (onely this inconvenience remaines, *the same years are reckoned twice over*, yet it is not in the same, but severall respects). Now if out of the number of years, from departure out of Egypt, till the founding of the Temple, as first computed, viz. — 591. You subduct the yeares of the Oppressours of Israel under their Judges, which seems to bee twice reckoned up, viz. 111 years. The remaine is just 480. years, according to that of 1 King. 6. 1. And so the Scripture on all sides are reconciled accurately; And therefore this opinion seems most to be embraced.

## VIII. Rule.

*Learn that excellent Art of explaining and understanding the Scriptures, by the Scriptures.* The Scriptures in some places speak more darkly and dubiously, in other places they expresse the same things more clearly and certainly; (y) *the doubtfull are to bee explained by the certaine, as darke places by those that are clear.* As Augustine noteth; As Peter being to prove to the Jews Christs resurrection by Scripture, viz. (1) *I thou wilt not leave my soule in hell, nor suffer mine holy one to see corruption:* He alledgeth

y Ubi  
apertius  
sententia  
ponuntur  
ibi discen  
dum est  
quomodo  
in locis in  
telligan  
tur obscu  
ris. Aug.  
de Doct.  
Christia  
l. 3. c. 26.  
z Psal. 6.  
10.

ledgeth for clearing this, another Scripture to evince that this promise was made to David concerning Christ, and could not properly be intended of David himselfe, (a) Men and brethren, let me speak freely to you, of the Patriarch David, that he is both dead and buried, and his sepulchre is with us untill this day. Therefore he being a Prophet, and knowing that God had sworn with an oath, &c. Certainly Scripture is the best expounder of it selfe, Scripture-exposition of it selfe, (as (b) Augustine, and before him (c) Irenaeus observed) is most regular and safe. Let us (saith (d) Chrysostome) attend to the Scope of Scripture, which interprets it selfe, and suffers not his hearer to erre. The gold was not sanctified (saith (e) Origen) without the Temple, no more any sense but what is drawn out of the Scripture. And most excellently (f) Hilary, He is the best Reader, who interprets sayings by sayings; who brings no interpretation to Scripture, nor imposeth a sense upon Scripture, but findeth a sense in Scripture, and drawes it from Scripture, &c.

Now that wee may more successfully and clearly understand Scripture by Scripture, these ensuing particulars are to be observed.

1. That Jesus Christ our Mediatour, and the salvation of sinners by him, is the

a Acts 2.  
25, 10 33.

b Aug. de  
Doct.

Christia.

3. c 28

c Iren. 1.

4. c. 63.

d Chry.

toftom in

Gen.

Hom. 13.

e Orig. in

Matth.

Hom. 25.

f Hil. ar de

Trin. l. 1.

-Refule.

it magis

quam Ar.

tulent.

very substance, marrow, soule, and Scope  
 of the whole Scriptures. As many (g)  
 passages not obscurely intimate unto us.  
 What are the whole Scriptures, but as it  
 were the spirituall swadling-cloathes of  
 the Holy child Jesus? 1. Christ is the  
 truth and substance of all the types and  
 shadowes. 2. Christ is the matter and  
 substance of the Covenant of grace under  
 all administrations thereof; under the  
 Old-Testament Christ is veyled, under  
 the New-Covenant Revealed. 3. Christ  
 is the Center and meeting place of all the  
 Promises, for (h) in him all the promises of  
 God are yea, and they are Amen. 4. Christ  
 is the thing signified, sealed, and exhibi-  
 ted in all the Sacraments of Old or New  
 Testament, whether ordinary or extra-  
 ordinary. 5. Scripture-Generalogies are  
 to lead us on to the true Line of Christ.  
 6. Scripture-Chronologies, are to disco-  
 ver to us the times and seasons of Christ.  
 7. Scripture-lawes, are (i) our School-  
 Master to bring us unto Christ; the Mo-  
 rall by correcting, the Ceremoniall by Di-  
 recting; and 8 Scripture Gospel is Christs  
 light, whereby we know him; (k) Christs  
 voice whereby wee heare and follow him;  
 Christs cords of love whereby wee are  
 drawn into sweet union and Communion  
 with him; yea, it is the (l) power of God  
 unto Salvation, unto all them that believe  
 in

g John 5.

39.

Acts 3, 18

Eccl. 1, 7

52. &amp; 10.

43. Rom.

10, 4 2 Cor.

3. 14. 16

Gal 3: 24

1 Cor. 2, 2

Revel. 19

10.

h 2 Cor.

1, 20

i Gal. 3, 20

k John

10. 4, 5

l Rom. 1.

16. 1 Cor.

1, 18.

in

*in Christ Jesus.* Keep therefore still Jesus Christ in your eye, in the perusal of the Scripture as the end, Scope, and substance thereof. For as the Sun gives light to all the heavenly bodies: so Jesus Christ (*m*) the Sun of righteousness gives light to all the holy Scriptures. m. Mal. 4. 2

2. *Still remember how Jesus Christ is revealed in Scripture, gradually in Promises and Covenants, till the noon day of the Gospel shined most clearly.* Especially in these more remarkable Periods of time:

- 1 To Adam immediately upon his fall, most obscurely and imperfectly.
- 2 To Noah more clearly then to Adam.
- 3 To Abraham, Isaac and Jacob more clearly then to Noah.
- 4 To Moses and Israel at Mount Sinai more clearly then to Abraham.
- 5 To David and his seed more clearly then to Moses.
- 6 To Israel after the Babylonish captivity, more clearly then to David.
- 7 To the Church under the N. Testament, the N. Covenant is laid open more clearly then to all others.

For: 1 *God is a God of order*, and he makes known his gracious contrivances orderly:

- 2 Christ and salvation by him are treasures too high and precious to be disclosed all at once to the Church;
- 3 The state of the Church is various, she hath her infancy, her youth, and all the degrees of her minority, as also her riper age; and there-

Ille qui  
cor habet  
quod prae-  
cisum est  
jurgat.  
Scriptu-  
re & legat  
superiora  
vel inferiora,  
& in-  
veniet  
sensum,  
quem pra-  
vus vole-  
bat male  
interpre-  
tari.  
Aug. de  
verb.  
Dom. Ser.  
49.  
o Dicto-  
rum intel-  
ligentia,  
aut ex  
positi-  
tis, aut ex  
con-  
suetudinibus  
expecte-  
tur, Hilar-  
de Trinit.  
l. 6.

fore God revealed Christ, not according to his own *ability of revealing*, but according to his Churches *capacity of receiving*: 4 This graduall revealing of Christ suits well with our condition in this world, which is not *perfect*, but *growing on to perfection*, fully attainable in Heaven only. Now this graduall unveiling of the Covenant and Promises in Christ is to be much considered throughout the whole Scripture; that we may see the *wisdom* of Gods Dispensations, the *Imperfection* of the Churches Condition here, especially in her minority, and the usefulness of comparing the more darke and imperfect, with the more clear and compleat manifestations of the mysteries of Gods grace in Christ.

3. *We'll compare the texts, you would understand, with the Context: and note the (n) coherence.* For (though some Scriptures are laid downe in certain independent *Aphorismes*, like an heap of gold rings or distinct Jewels, as most part of the *Proverbs*; yet ) the generality of the Scriptures is concatenated or linked together part with part like a golden chaine intwisted or woven together like a curious *silken web*, one thing so depending upon another, as (v) that they mutually help to the interpreting of one another. Consider therefore still the coherence and dependence

ance, otherwise you will runne into a thousand misunderstandings. As where it is said, (p) *If the righteous scarcely be saved, where &c.* A weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to heaven: now the context clears it, for the Apostle speaks (q) *that judgement [or affliction] must begin at the house of God,* Gods people; and thence argues to the certainty of wicked mens greater punishments: so that here [*scarcely be saved*] is to be understood not of spirituall and eternall salvation from hell, but of temporall salvation from temporall afflictions and persecutions, from which the righteous shall not be free.

4. Compare dark places with clearer, what is in one place veyled, is in another oft-times unveyled. As, with Parables (r) conferre the exposition; with visions (s) the interpretation; with laws, (t) the explication thereof, &c. For as (u) Augustine hath observed, *In those things that are plainly laid downe in Scripture, are found all things containing faith and manners; and places obscure are to be illustrated by those that are manifest.*

5. Explaine those places wherein any matter or subject of Divinity is touched only occasionally or accidentally, with sundry other places wherein it is handled and insisted upon purposely and professedly,

C 5.

which

P<sup>1</sup> Pet. 4.  
18.  
q 1 Peter  
4. 17  
r Mat 13.  
3 &c. with  
v. 18 &c.  
f Rev. 1.  
12, 13, 16,  
20  
t Mar. 5.  
21. to the  
end of the  
chapter.  
u In iis  
quæ aperte  
in  
Scriptura  
posita sũt,  
invenimur  
in illa  
omnia  
quæ continent  
fidei, mo-  
resque vi-  
ven-  
dum. Au-  
gust de  
doctr. in  
Christia-  
n. l. 2. c 9  
Ad ob-  
scu-  
riores lo-  
cationes  
illustran-  
das de  
manifesti-  
oribus  
sumantur.

exempla. which are the very seate and chiefe fountain of the Argument. As if you would understand James, c. 2. touching justification by works as well as faith, where justification is spoken of more accidentally; compare it with the Epistle to the Romans, c. 2, 3, 4 &c. wherein justification is purposely and fully handled. So if you would truly understand any texts about the matter of Creation, consult with places where the Creation is professedly handled, as in Gen. c. 1. and c. 2. and Ps. 104. c. 15.

x Num. 21. 9 with Joh. 3. 14, 15, 16 y Exodus 16, 15, &c. and 17, 6. with 1 Cor. 10, 3, 4, John 6. 6 Parallel Types, with Anti-Types or things typified. The Types more familiarly lead us to the understanding and apprehending of things typified, and consequently more firmly fix them in our memories: The Anti-types more evidently unfold and unweyle the Types unto us. As, the Type of the brazen Serpent, (x) paralleld with Christ the truth. The Type of Mannah, (y) and water out of the Rock, with the Anti-Type Christ, whose body and bloud are meat and drinke indeed, &c.

7. Carefully ponder what Prophecies and Promises are already actually fulfilled, and what remain further to be fulfilled in their season. For so farre as any Scripture clearly testifies the fulfilling of any of them, so far we have a clear and undoubted Commentary upon them, As Isa. 7. 14. fulfilled and so cleared, Matth. 1. 22, 23.



So *Exod.* 12. 46. fulfilled and cleared;  
*John* 19. 28. So *Isa.* 6 1. 1, 2. fulfilled  
 and cleared, *Luk.* 4. 18; 19. 21. with many  
 such like; And where *Propheſyes* or *Pro-*  
*miſes* are found to be yet unfulfilled, we  
 ſhal thereby be incited to ſtudy them, and  
 the intended time of their Accompliſh-  
 ment, exerciſing faith & prayer thereupon.

8. Finally, *Parallel beedfully the Old*  
*and New Teſtament together*; and ſpeci-  
 ally al thoſe places in the Old Teſtament,  
 which are in any reſpect alledged in the  
 New Teſtament, whether 1 *the phraſe and*  
*words only*, or 2 *the ſenſe and matter*  
*only*, or 3 *both words and matter*, be cited.  
 This would give wonderfull light to  
 many hundreds of paſſages in the Bible.  
 And for this end I have with much care  
 and diligence compiled, a *Parallell of the*  
*Places of the Old Teſtament, any way al-*  
*ledged in the New*; and had once reſol-  
 ved to have inserted in it this place; But to  
 avoid prolixity, I muſt now forbear it,  
 leaſt the porch prove too big for the  
 building.

**I X. Rule.**

The laſt *Direction* I ſhall commend to  
 the Reader for the improvement of hea-  
 venly dexterity in, and underſtanding of  
 the holy Scriptures, is; *Endeavour ſin-*  
*cerely to praſtiſe Scripture, and you ſhall*  
*ſolidly underſtand Scripture.* (2) *Bernard*  
 ſaid truly, *He rightly reads the Scriptures*

z Is divi-  
 naſcrip-  
 turas re-  
 & legit,  
 qui verba  
 vertit in  
 opera.  
 Bernard.  
 in Tract.  
 de Ord.  
 viz.

that

that turnes words into works; Knowing into Doing. The mightiest man in practise, will in the end prove the mightiest man in Scripture. Theory is the guide of Practise, Practise the Life of Theory. Where Scripture-contemplation and experience meet both together in the same person, true Scripture understanding must needs be heightened and doubled. To this effect is Christs promise (a) My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God. To like purpose subscribes the experience of David. (b) Thou through thy Commandments hast made me wiser thine mine enemies: for they are ever with me. I have more understanding then all my Teachers: for thy testimonies are my meditation. I understand more then the Ancients; because I keep thy Precepts.

These things (Christian Reader) I thought fit to commend to thee by way of Preface, But shall detain thee no longer from the Perusal of the Book it selfe. The Lord, that (c) teacheth his people to prosper, advance thy spirituall profiting abundantly by both: So prayesth.

He who earnestly desires

Augustine's London, to be serviceable to Jesus Christ, and usefull to his Church and people;

Fran. Roberts

a John 7,  
16, 17

b Ps. 119,  
99, 110

c 1st. 48.  
17.

Aug. } 16 — 1647  
21 — 1648



I. **Moses.** Hewrote the Law of God in  
i. e. *The-five-fold-volume.* These Bo

1. *Israel's entrance in*

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into Ca-  
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ing a-  
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contained  
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New Te-  
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ing Do-  
ctrines,

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2. *Of more General*  
reference to all  
sorts of persons,  
in

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Pro-  
phets,  
their  
Books  
are ei-

1. *Greater Prophet*  
who wrote, either

od in five Books called the *Pentateuch*  
se Books according to the Greek are called

*Genesis.*  
*Exodus.*  
*Leviticus.*  
*Numbers.*  
*Deuteronomie.*

ce into the promised Land, viz. ———

*Joshua.*

1. *Judges.* And here  
we have the

1. *Generall Hist.*— *Judges.*

2. *Particular Hist.*— *Ruth.*

ore  
2. *Kings.*  
and this  
as the  
State of  
the  
King-  
dome  
was

I. *United un-*  
*der Kings by*

1. *Election.*—

I. *Samuel.*

2. *Succession.*—

II. *Samuel.*

II. *Di-*  
*vided,*

1. *Beginnings of*  
*this Division in*

I. *Kings.*

and that  
accor-  
ding to  
the

2. *Progresse of this*  
*Division, in*

II. *Kings.*

III. *United and divided, as*  
*in*

I. *Chronicles.*  
II. *Chronicles.*

fter their Captivity;  
ere their returne  
om Captivity is de-  
ared, According to  
e

1. *Truth and manner*  
*of it, in*

*Ezra.*

2. *Fruit, and event of*  
*it, in*

*Nehemiah.*

nder their Captivity in *Babylon*, and else-  
ere; in

*Esther.*

ociall reference to A particular person, viz.—

*Job.*

1. *Dauids Book*, principally penned  
by him, viz.

*Psalmes.*

generall  
o all  
sons,  
2. *Solomons Books*  
which are, either

1. *Proverbiall.*—

*Proverbs.*

2. *Penitentiall.*—

*Ecclesiastes.*

3. *Nuptiall, viz.*—

*Song of Songs.*

rophets  
either  
1. *Before the Captivity of Babylon,*  
viz.

*Isaiah.*

*Jeremiah.*

*Lamentations.*

2. *Neere upon, and under the Cap-*  
*tivity, viz.*

*Ezekiel.*

on and  
Government af-  
ter their  
entrance  
into Ca-  
naan,

2. After th  
Here  
from C  
clared,  
the

3. Under t  
where;

The Holy  
Scriptures are  
contained  
in the  
Books of  
the Old and  
New Te-  
stament.

II. Do-  
ctrinal, or  
poeticall  
contain-  
ing Do-  
ctrines,

1. Of more speciall

2. Of more General  
reference to all  
sorts of persons,  
in

II. The  
Prophets,  
their  
Books  
are ei-  
ther

1. Greater Prophets  
who wrote, either

III. Pro-  
phetical,  
written  
either  
by, the

2. Lesser Prophets  
who Prophesied and  
wrote, either

II. The Books of the New Testament, See in the Table

Place this Table

fer their Captivity; } 1. *Truth* and manner } *Ezra.*  
 ere their returne } of it, in  
 m Captivity is de- } 2. *Fruit*, and event of } *Nehemiah.*  
 red, According to } it, in  
 e }  
 nder their Captivity in *Babylon*, and else- } *Esther.*  
 ere; in }

ciall reference to A particular person, viz. — *Job:*  
 1. *Dauids* Book, principally penned } *Psalmes.*  
 by him, viz. }  
 enerrall } 1. *Proverbiall.* — *Proverbes.*  
 o all } 2. *Solomons* Books } 2. *Penitentiall.* — *Ecclesiastes.*  
 sons, } which are, either } 3. *Nuptiall*, viz. — *Song of Songs.*

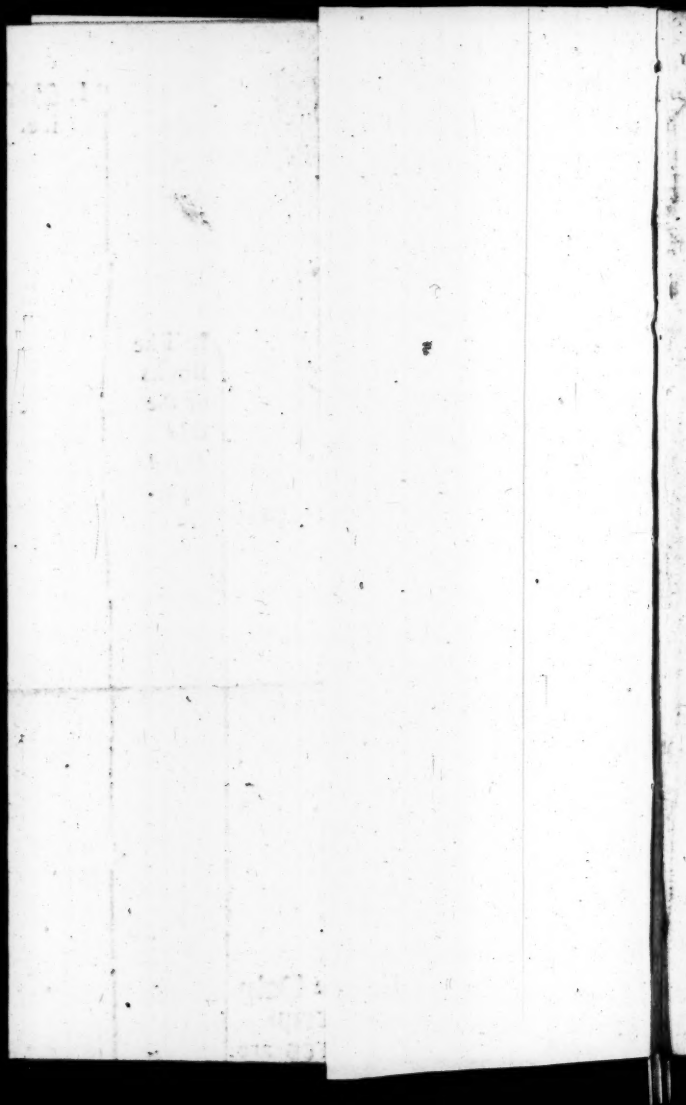
rophets } 1. *Before* the Captivity of *Babylon*, } *Isaiah.*  
 ither } viz. } *Jeremiah.*  
 2. *Neere upon*, and *under* the Cap- } *Lamentations.*  
 tivity, viz. } *Ezekiel.*  
 } *Daniell*

1. *Before* *Israel's* transportation } *Hosea*  
 into *Babylon*, viz. } *Joel*  
 } *Amos*  
 } *Obadiah*  
 } *Jonah*  
 } *Micah*  
 } *Nahum*  
 } *Habakkuk*  
 } *Zephaniah.*

2. *After* *Israels* returne form *Ba-* } *Haggai*  
 bylons Captivity, viz. } *Zechariab*  
 } *Malachi.*

the Table, at p. 186.

Table after the 62. pag.







*Clavis Bibliorum.*

THE  
KEY  
OF THE  
BIBLE,

*Unlocking*  
The Richest Treasurie of  
the Holy SCRIPTURES.



THE HOLY SCRIPTURES, *Rom 1. 2.* were written by *Moses*, the *Prophets*, the *Apostles*, and other *holy men of God*, *Luke 16. 29, 31.* *Eph. 2. 20.* and *3. 5.* and *2 Pet. 1. 21.* The covenant of God with man in Christ the Mediatour, that substantiall or begotten WORD. *Iohn 1. 1.* is the Principall Subject Revealed and explained in the whole Scripturall, or written WORD.

Gods

Gods COVENANT with man in Christ is represented to us in Holy Scripture principally two wayes, viz.  
 1. *As Promised*, fore-propheſied and typified in Christ to bee manifested afterwards in the flesh. Hence called *the Covenants of Promise*, Eph. 2. 10 *Covenants*, not *Covenant*: because of the severall Publications of the Covenant with more and more Augmentations, in severall Points or Periods of time. Thus the Covenant is made known in all the Books of Scripture, written before Christs comming: which are therefore called the OLD-COVENANT, Heb. 8. 13. or the OLD-TESTAMENT, 2 Cor. 3. 14.

2. *As performed*, fulfilled and actually accomplished in Christ already come, and manifested in our flesh in *fulnesse of time*, Gal. 4. 4, 5. Heb. 9. Heb. 10. Thus the Covenant is most clearly and fully unveyled to us in all the Books of Scripture written since Christs coming; which are therefore stiled the NEW COVENANT, or the NEW TESTAMENT, Heb. 8. 8. *Matth.* 26 28. Heb. 9. 15.

Thus the whole BIBLE is distributed into the 1 Old, and 2 New Testament.

## THE OLD TESTAMENT.

THE OLD TESTAMENT, (re-  
vealing the Covenants of Promise) in re- I.  
spect of the Penmen whom the Holy Ghost  
imployed to write the Books thereof, is dis-  
parted by the Holy Ghost himselfe into  
two generall heads, viz. 1 Moses, and 2 the  
Prophets, Luk. 16. 29, 31. and 24. 27.  
John 1. 45. or, The Law of Moses; and  
the Prophets, Acts 28. 23.

## I. MOSES.

M OSES (the man of God Psal. 90. 1. \* Mo-  
The first Penman of Scripture:) was ses is  
an Ebrew borne in Egypt, after the se-  
the worlds creation about 2432 years, from  
before Christ about 1496. years; \* The Abra-  
seventh from Abraham, the father of the ham, a  
faithfull, 1 Chron. 6. 1; 2, 3. and 2. 1. New  
and 1. 34. As Enoch was the seventh from He-  
Adam the father of the world, Jude noch,  
14. When Moses was borne hee was ve who  
ry faire, Acts 7. 20, 21, 22. He was mar- the se-  
vellously saved from death, being drawne venth  
out of the water, whence his name M O- from  
S E S, i. e. Drawn forth, was given to Adam.  
him, Exod. 2. 10. Hee was nourished by Sowas  
the se-  
venth from Enoch; and Isaac the seventh from Eber. All  
excellent among ordinary men. As the Sabbath in regard  
of the six other dayes, The view of Holy Scrip: pag: 1336  
King.

King Pharaohs daughter for her own sonne, Ex. 2. 9, 10. Act. 7. 21. Learned in all the wisdom of the Egyptians, and mighty in words and in deeds, Act. 7. 22. He lived in Pharaohs Court 40. yeares, and then left the Court, choosing rather to suffer affliction with the people of God, &c. Act. 7. 23. Heb. 11. 24, 25, 26. He was a stranger, a shepheard in the land of Madian 40. yeares, Act. 7. 29, 30. Exod. 3. thence God called him to feed Jacob his people, and Israel his inheritance. Hee fed Israel most faithfully 40. yeares, Numb. 12. 7. Heb. 3. 2, 5. being in the Church in the Wildernesse, Acts 7. 38. with the Angel that spoke to him on Mount Sinai, and with our fathers, where hee received the lively Oracles to give unto us, and commanded us a law which is the inheritance of the Church of Jacob, Deut. 33. 4. Of all the Prophets that arose in Israel, there was none like Moses, whom God knew face to face, Deut. 34. 10. He dyed a 120. yeares old, his eye not being dimme, nor his naturall strength abated, and was buried of God, no man knowing of his sepulcher to this day, Deut. 34. 5, 6, 7.

M O S E S wrote the Law of God in the five first Books, called in Greek the Pentateuch, i. e. The five-fold-volume. At first it seemes to bee written in one volume or Roll, there being such  
a con.

a continued connection of Book with Book, *Exod.* 1. 1. *Levit.* 1. 1. *Num.* 1. 1. *Deut.* 1. 1. But was afterwards, according to the severall subject matters therein contained; divided into five severall Books, Containing 1 An Historie of things past: 2 A Covenant between God and his Church then present: 3 And a Prophecy of further grace to come, now exhibited by Jesus Christ, *Deut.* 8. 15. &c. *Iob.* 3. 46. and 1. 17. In Propounding of which things, (as Ainsworth observes) Moses hath a veile upon his glorious face: for in the Histories are implied Allegories, *Gal.* 2. 24. And in the Lawes are types and shadows of good things to come; the body whereof is of Christ, *Heb.* 9. 9. and 10. 1. *Col.* 2. 17. In Genesis, (which Historie endeth with Israels going down into Egypt,) we have the image of a naturall man, fallen from God into the bondage of sin. In Exodus, is the type of our Regeneration, and state renewed by Jesus Christ. In Leviticus the shadow of our mortification, vvhilst we are made sacrifices unto God. In Numbers, our spirituall warfare, whereunto we are mustered, and armed to fight the good fight of faith. In Deuteronomy, the Doctrine of our sanctification, and Preparation to enter into our heavenly Canaan, after Moses death, by the conduct of Jesus the Son of God. So H. Ainsworth in his Preface before his Annotation Gen. &c. Genesis.

## Genesis.

**G**ENESIS, i.e. *Generation*, so called by the Greek; because it sets forth the *Generation of the heavens and of the earth* in their first creation, *Gen. 2. 4.* The Hebrews name their Books of the Old Testament, either 1 From the Prophets, the *Penmen* of them. Or 2 From the Principall *subject* or *Argument* handled in them: Or 3 From the *first Hebrew word* wherewith they begin, as the 5. Books of *Moses*; and the *Lament. of Jeremiah*. Hence *Genesis* is called in Hebrew בְּרֵשִׁית *Bereschith*, i. e. *In the beginning.*

**Penman.** It is not probable this Book was written by *Moses* whilst a *Private man*, and a shepherd in *Madian*, in the desert: but rather after hee was a *Publick person*, and furnished with a *Prophetick spirit*; otherwise the credit and authority of this *Historie* would bee too much enfeebled. Nor is it absurd which some Hebrew writers thinke, who referre this writing to that of *Exod. 24. 12.* *Come up to me into the mount, and be thou there, and I will give thee the Tables of stone, and the Law, and the Precepts, which I have written to teach them.*

Under;

Understanding by the *Tables*, the *Decalogue*: by the *Precepts* all the *Ceremoni-  
all*, and *Judiciall Ordinances*: and by the *Law* all other writings of *Moses*, whether *Historicall* or *Dogmaticall*, *D. Pareus* in *Prolegom.* in *Genes.* p. 14. 15. in fol.

This Book as it is absolutely the ancientest writing extant in the world: so it is most compendious; being an Historie of 2369. yeares, as *Ainsw.* thinks, or rather of 2363. as *Junius* and *Pareus* comput. *Jun. Annot.* in *Gen.* 1. *Paræ. Prolegom.* in *Genes.* This may appear in three eminent Intervals or Periods of time recorded in *Genes.* viz.

I. *From the Creation to the beginning of the flood*, in *Noahs* 600th yeare, through 10 Generations; 1656 yeares. *Gen.* 5. and 6. 11. viz. *From Adams* Creation to *Seth's* Nativity, 130 yeares. *From Seth* to *Enos*, 105. *From Enos* to *Cainan* 90. *From Cainan* to *Mahaleel* 70. *From Mahaleel* to *Iared*. 65. *From Iared* to *Enoch*. 162. *From Enoch* to *Mathusalah*. 65. *From Mathusalah* to *Lamech*, 187. *From Lamech* to *Noah's* birth, 182. *From Noah's* birth to the beginning of the flood, 600 in all 1656.

II. The second Period of time, is; *From the beginning of the flood*, through other 10 Generations to *Abrahams* birth, 352. yeares, *Gen.* 11. viz. *From the Flood*

to *Arphaxad*, 2 yeares. From *Arphaxad* to *Selab*, 35. yeares. From *Selab* to *Heber*, 30 yeares. From *Eber* to *Peleg*, 34 yeares. From *Peleg* to *Reu*, 30 yeares. From *Reu* to *Serug*, 32 yeares. From *Serug* to *Nachor*; 30 yeares. From *Nachor* to *Terah*, 29 yeares. From *Terah* to *Abraham* 130 yeares. In all 352 yeares. So that *Abraham* was borne in the 2008 yeare from the Creation.

III. The third Period, is; From *Abrahams birth* to *Josephs death*, through *four* Generations, 360 yeares, viz. From the birth of *Abraham* to the birth of *Isaac*, 100 yeares, *Gen.* 17. 17. and 21. 5. From *Isaacs* birth to *Jacobs* birth, 60 yeares, *Gen.* 25. 26. From *Jacobs* birth to his going down into *Egypt*, 130 yeares, *Gen.* 47. 9. From *Jacobs* discent into *Egypt* to his death; 17 yeares, *Gen.* 47. 28. From the death of *Jacob* to the death of *Joseph* 53 yeares, which may bee thus gathered, *Joseph* died when hee was 110 yeares old, *Gen.* 50. 26. Hee stood before *Pharaoh* when hee was 30 yeares old, *Gen.* 41. 46. After the seven yeares of plenty, in the third yeare of famine *Jacob* came into *Egypt*, in the one hundred and thirtieth yeare of *Jacob*, and fourtieth yeare of *Joseph*, *Gen.* 45. 6. *Joseph* lived with his father in *Egypt* seventeen yeares. Therefore when his fa-  
ther



ther dyed, *Joseph* was 57 yeares old, Consequently hee lived after his fathers death 53 years, *Gen. 50.26* So that the totall of this third Intervall, amounts to 360 years. And therefore 1656. and 352. and 360. being added together: This History of *Genesis*, is evidently an Historie of 2368 years continuance.

**The scope** of *Genesis*, is to set forth, The Generation of the world: The corruption thereof by sin: The Restauration thereof by Christ the seed of the woman, together with the Government of the old world before the flood, and the following world after the flood, especially of the Church of God in particular families in both.

**Principall parts** of this Book. In *Genesis* are described.

- I. The Originall 1 Of the world. *chap. 1.*
- 2. Of Mankinde, and so of the Church. *ch. 2. 3.*
- 3. Of sin and punishment thereof, *ch. 3.*

II. The Government

- 1. Of the Old World before the Flood where are 1. The Propagation of sin and punishment from *Adam* to posterity, *ch. 4.* 2 Preservation of the Church in the sinfull world, *ch. 5.* 3. Judgements of God upon the world, Foretold. *c. 6.* Inflicted. *c. 7.*
- 2. Of the World following after the Flood;

Flood; according to the times of divers renowned Patriarchs, *Noah, Abraham, Isaac, Jacob.*

1. *Noah*, whose 1 *Deliverance* from the Flood. c. 8. 2 *Benediction*. c. 9. 3 *Family*, 1 as united, c. 10. 2 as dispersed, c. 11. are recorded.
2. *Abraham*, touching whom are laid down, 1 *His Calling* from his Country and kindred, c. 12. 1 to ver. 10. 2. *His going down*, Into Egypt, ver. 10. to the end, Into Canaan. c. 13: 3. *His rescuing of Lot*, c. 14. 4. *His dealing with God*, who, 1 Promises him issue c. 15. 2 Performes to him by *Hagar*. c. 16. 3 Makes a Covenant with *Abraham*; whereof note, The *forme* c. 17. The fruit or effect of it, 1 *On Gods part*, viz. Communication of his Counsels to him, c. 18. and of his Benefits ch. 19. 20. 21 3 *On Abrahams part* divers sweet fruits, viz. 1 The obedience of his faith. c. 22. 2 His Humanity c. 23. 3 His Piety in the matching of his son, c. 24.
3. *Isaac*, whose 1 *Posterity*, c. 25. 2 *Peregrination* into the land of Egypt, c. 26. 3 *Benediction* of his two sons, c. 27. are mentioned.

4. *Jacob*, whose three *Peregrinations* are declared. viz. I. *Into Mesopotamia*, wherein note. 1 His journey c. 28. 2 His Arrivall and marriage, c. 29. 3 His increase in goods, and children c. 30. II. *Into Canaan*, where observe, His passage hither, c. 31. 4 His abode there, where the things that befell him are recited, viz. 1 His meeting of his brother *Esau*, with 1 preparation for it, c. 32. 2 manner of it, c. 33. His daughter *Dinah's* defilement, c. 34. 2 *Rachels* death, c. 35. & 3. *Isaacs* death and buriall by *Jacob* and *Esau*, where is mentioned *Esaus* race, c. 33. 56. Selling of *Joseph*, c. 37. Incest of *Judah*, c. 38. III. *Into Egypt*: of which *Peregrination* of *Jacob*, are mentioned, *The Antecedents*, *The Manner*, and *Consequents*. *Antecedents*, viz. 1 *Josephs* being made knowne to the Egyptians, and to his own kindred. To the Egyptians in Prison, c. 39. 48. out of prison to the King and his people, c. 41. To his owne, Not at their first comming into *Egypt* to buy corne, c. 42. But at their second comming, c. 43. 44. 45. where

45. where all the circumstances thereof are noted 2. *Josephs* sending for his father. c. 45. *Manner*, 1 *Of Jacobs* going thither, c. 46. 2 *Of Jacobs* being there. Where note, his conference with *Pbaraob* c. 47. His blessing of *Joseph* c. 48. His Propheticall benedictions to all his sons, c. 49. *Consequents* upon *Jacobs* death, chap. 50.

## Exodus.

**II. EXODUS.** *i. e.* *Going-out*, or *Departure*, so called by the Greek, because it declares *Israels Departure out of Egypt*, after they had been long oppressed there under Tyrannicall servitude, In Hebrew *שְׁמוֹת* *veell:z schemoib*, *i. e.* *And these are the names*, *Exod. 1. 1.*

**Scope**; To set forth Gods governing and ordering of his Church, now reduced and united into one body, out of all the severall families of *Israel*. *This is the Church in the wildernesse*, *Acts 7. 38.*

*Exodus* is an History, from the death of *Joseph*, till the erecting of the Tabernacle, for about 142 years, *viz.* From the death of *Joseph* to the birth of *Moses*, 60 years;

yeares. *As Junius computes. Annot. in Ex.*  
 From *Moses* birth to the departure out of  
*Egypt*. 80 yeares, *Exod.* 7. 7. From  
 the departure out of *Egypt*, to the erecting  
 of the Tabernacle, two yeares, *Exod.* 40.  
 17. in the second yeare, viz. the second  
 year after their coming out of *Egypt*. *Jun.*  
*Annotat.*

**Principal Parts** of this Book. *Exo-*  
*du*s contains an Historicall Narration of

I. *Gods Actions* for *Israels* delive-  
 rance out of *Egypt*. Things done of  
 God, were before, In, or After *Israels*  
 deliverance.

I. Before their deliverance, are 1.

His permission of the Egyptian  
 Tyranny over them, which was  
 the occasion of the deliverance

c. 1. 2 His Preparation both  
 of instruments and actions, for  
 deliverance. 1 Of Instruments.

viz. *Moses* who is Borne c. 2.

Called c. 3. *Aaron* c. 4. 2 Of

Actions, viz. Words c. 5. 6.

Signes, both Confirming their

words c. 7. and Punishing the

*Egyptians* for not letting *Israel*

go, with ten plagues, viz. 1 Turn-

ing water into blood, c. 7. 2.

Frogs. 3 Lice. 4 And a mixed

swarme of Flyes, c. 8. 5 Pesti-

lence, 6 Boyles. 7 Haile, c. 9. 8

**D**

Locusts

Locusts, and 9 Darknesse. c. 10.

10 Death of the first-borne,

Foretold, c. 11. Fulfilled, c. 12.

II. *In their deliverance*, where

note 1 Their *departure*, Egreſſe

or going out, Acted c. 12. At-

tested for the benefit of Poster-

ty, with signes and observations

c. 13. 2 Their *Progreſſe* or go-

ing on. Whereof 1 Their paſ-

ſing through the Red-ſea, c. 14.

2 Their thankſgiving for this

wonder of mercy in a gratula-

tory Song, c. 15.

III. *After their deliverance*,

when God did 1 Supply them

with food and neceſſaries, c. 16.

2 Defend them from evils c. 17.

3 Appoint Judicatories, for all

matters of difference that might

fall out among them c. 18.

II. *Gods institutions*, in which regard

conſider *Gods preſcriptions*, *Iſ-*

*raels performances*.

I. *Gods preſcriptions*, where note,

1 Preparation of the people c.

19. 2 The promulgation of his

lawes, 1 Morall with their Ap-

pendixes, c. 20. 2 *Judiciall* both

in humane and ſacred things, c.

21. 22, 23. 3 *Ceremoniall*. Touch

ing the *Ceremoniall* lawes, her-

are laid downe, 1 The Preparation to them, c. 24. 2 The parts of them, viz. 1 The Tabernacle with the Appurtenances and Utensils thereof, c. 25. 26, 27. 2 The Priests and their Ornaments, or Vestments for Ministration, c. 28. 3 Sacrifices, c. 29. and divers sacred things, c. 30. 4 The close of ceremoniall directions, c. 31.

II. *Israels performances of Gods Prescriptions.* Here consider *Israels obedience.*

1. About *Morals*; 1 *Violated* by idolatry, c. 32. 2 *Restored* and renewed again by reconciliation with God, c. 33. and renewing of the Tables c. 34.

2. About *Ceremonials*; viz. 1 The Parts of the Tabernacle; The matter chap. 35. The fashioning of the Tabernacle, c. 36. and of the Ark, c. 37. The making of sacred things belonging, To the people, c. 38. To the Priests, c. 39. 2 The totall disposing, ordering, and erecting of the Tabernacle, c. 40.

## Leviticus.

**III LEVITICUS.** So denominated by the Greek, from the chiefe Subject or matter of the Book, which principally describes the Lawes, sacrifices and services of the LEVITICAL Priesthood. It is filed among the Hebrews *ספר וקריא* i.e. *And be called.* This being the first Hebrew word in the Hebrew text, beginning this Book.

**Scope** of this Book. To make knowne Leviticall Lawes Sacrifices and Ordinances, and by those shadows to lead *Israel* by the hand to *Jesus Christ* the true Priest and sacrifice of the Church, See *Levit.* 11. 34, and 20. 26.

This Book relates the memorable words, Acts and Leviticall Ceremoniall Lawes made known from God to *Israel*, for one Moneths space viz. from about the beginning of the second yeare, after *Israels* departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the second moneth of the same year, As *Jun. in Annot. compare Exod.* 14p. 17. with *Numb.* 1. 1. which was in the year, from the worlds Creation, 2514. As *Ainsw. computes.*

Principal



**Principall Parts.** Leviticus describes the sacred Ceremoniall law, 1 *Of things:* 2 *Of Persons:* 3 *Of Actions.*

I. *The Ceremoniall law of things, c. 1. to c. 8.* either according to the substance of them, as of 1 *Burnt offerings, c. 1.* 2 *Meat-offerings, c. 2.* 3 *Peace-offerings, c. 3.* 4 *Sin offerings, in case of ignorance, c. 4.* or of infirmity, c. 5. Or, according to the Rite and Ceremonie of them, c. 6, 7.

II. *The Ceremoniall law of persons, c. 8. to 16. viz.* 1 *Of the Priests, in their consecration to their office, c. 8.* In their discharge of their office, either according to Gods assistance, c. 9. Or mens infirmity, c. 10. 2 *Of all the people, touching whom are lawes about their sanctification, both from uncleannesse without them, in matter of their food c. 11. or In them. By reason of* 1 *Child-bearing, c. 12.* 2 *Leprosie, whereof it's Rise and Stare, c. 13.* It's cure, c. 14. 3 *Issue of seed or bloud, c. 15.*

III. *The Ceremoniall law touching Actions, Necessary or Voluntary.*

1. *Necessary,* whereof are laid downe The Particulars and the Confirmation of them. 1 *the Particulars of these Necessary Actions, are* 1 *In purification, Common to the whole Church, c. 16.* Proper to every godly person, c. 17. 2 *In Sanctimony or Holinesse, Both of the people; 1 To be observed, not onely in their own bodies, c. 8.*

but also among one another mutually, c. 17.  
 2 To be maintained in their judgements, c.  
 20. As also in the holinesse of the Priests  
 in their persons, c. 21. Things, c. 22. 3 In  
 exercise Ecclesiasticall, In legall times, c. 23.  
 In legall Rites, c. 24. Politicall, c. 25. 2 The  
*Confirmation*, or oblation of these parti-  
 cular lawes, by Promises and Threats, c. 26.  
 2. *Voluntary*, viz. touching vows, c. 27.

## Numbers.

IV. **N**UMBERS Gr. *Ἀριθμοί*, so called  
 because a great part of the Book is  
 spent in *Numbring the Tribes and Fami-  
 lies* of Israel, and of their journeyes  
 from Egypt to Canaan. In *Hebr.* its  
 called *במדבר* *Bammidbar*, i. e. *In the De-  
 sert.* Because this is the first word of this  
 Book in the Hebrew text.

*Numbers* contains an History from  
 the beginning of the second moneth of  
 the second year, after *Israels* coming  
 out of *Egypt*, to the beginning of the e-  
 leventh moneth of the fourtieth year,  
*viz.* 38 years, and upwards, as *Jun.*  
 and *Ainsw.* observe. And this may  
 remarkably be evinced, by comparing  
*Numb.* 1. 1. and 36. 13. diligently with  
*Deut.* 1. 3. which, as above, demon-  
 strate

strate both the beginning and ending of this History of *Numbers*.

**Scope.** Lively to set forth the rich blessing of God upon *Israel*, in their wonderfull increase; his vigilant providence over them in all their wilderness journeys and difficulties; and yet his severity against their corruption, for which many of them perished in the wilderness, after they had been delivered out of *Egypt*, so that they could not enter into his rest because of their unbelieve, *Heb. 3. 19. Jud. vers. 5.*

**Principall parts.**

This Book of *Numbers* contains an Historicall narration of *Israels* 1 Preparation for their journey, 2 Journey it selfe, and 3 of their Station.

I. *Israel*: Preparation for their journey, wherein three things.

¶ I. The Numbring of them, which was 1.

Civil, both of all the heads of the people according to the families, c. 1. and of the order of the Tribes in their Tents, c. 2. 2 Sacred, where is reckoned up, both the number of Levites and other officers about the Tabernacle, c. 3. as also their order and ministry, c. 4.

¶ II. Laws, 1 Common about Sanctimony, whether necessary, c. 5. or voluntarie c. 6. 2 Particular for the Princes of.

ferring of every Tribe, at the dedication of the Tabernacle and Altar. c. 7. For the Levites service, c. 8.

III. *The manner*, 1 Of their sanctification and order, c. 9. And of their Journeying, c. 10.

II. *Israels* journeys, which are distinguished by the history of their eight notable Murmurings in their way, viz. 1 Irksomnesse of their journey. 2 Loathing of *Manna*, c. 11. 3 *Aarons* and *Miriams* emulation against *Moses*, c. 12. 4 Their unbelief at *Kadesh*, where are recorded, Their murmuring, c. 13. The judgement of God for it, c. 14. Their reconciliation to God afterwards, c. 15. 5 The envy of the Levites and others against the Priests, c. 16. 6 The indignation of the people for the precedent judgement, where are set down both their Murmuring, c. 16. 41, 42, 43. and their Reconciliation, c. 16. vers. 44. to the end, and c. 17. 18, 19. 7 Murmuring for want of water, c. 20. 8 Murmuring because of the way, and the light bread, and so were plagued with fiery serpents, c. 21.\*

III. *Israels* Station, State or condition when they were now nigh to the possession of their inheritance, c. 22. to the end of the Book. Here is set down a double State or Condition. 1 Of the people themselves. 2 Of their inheritance.

1. Of the people themselves, either as

1. Over-

1. overcoming their enemies, and possessing the land, c. 21. 2 Tempted by Magi-  
call Arts and enchantments, c. 22. 23, 24.  
3 Insinuated with, and plagued for idolatry  
and fornication, c. 25. 4 Reconciled to  
God and numbred for the entring upon the  
inheritance, c. 26. 5 Furnished with a new  
Governour *Ioshuab*, that was to succeed *Mo-*  
*ses*, c. 27. 6 Instructed in sacred things,  
Necessary, c. 28. 29. Voluntary. c. 30.

20. Of the inheritance, which is conside-  
red, either 1 In part, As possessed, c. 31.  
As assigned to *Gad*, *Reuben*, and halfe the  
Tribe of *Manasseh*, c. 32. ( Here by way  
of digression is a summary recapitulation  
of the severall stations of *Israel* in their  
march through the wilderness, c. 33 ) 2 In  
whole, And that either, As it is circumscri-  
bed with Bounds or Borders, whereof the  
manner of dividing the land, c. 34. Or as it  
is circumscribed with laws, Both of refuge  
for the man-slayer, that slew any unawares,  
c. 35. And of successions in their inheri-  
tances, c. 36.

## Deuteronomie.

**D**EUTERONOMIE i. e. *The*  
*second law*, or *law repeated*, Thus de-  
nominated by the *Greek*, because this  
Book containeth a *Repetition* of *Gods law*  
D 5 given

V.

given by Moses to Israel, As in Hebrew it is some times from the same ground called מִשְׁנֶה *mischneh* i. e. Repetition of the law. From the first words in the Book its cal'd אֵלֶּה הַדְּבָרִים *Elleh Haddebarim*, i. e. These are the words, or only דְּבָרִים *Debarim*. i. e. The words.

**Penman** of this Book, as of all the foure former Books was *Moses*, who also wrote the History of his own death aforehand in the last chapter by a Prophetic spirit; or *Joshua* wrote it for him, *Alsted. Præcog. Theol. l. 2. c. 118.*

This Book contains the History of but a few dayes, viz. from the begining of the eleventh moneth, to about the seventh day of the twelfth moneth of the fourtieth yeare, after *Israels* departure out of *Egypt*, for *Moses* began to speak these words, in the first day of the eleventh moneth of the said fourtieth year, *Deut. 1. 3.* which was a little before his death; he died when he was one hundred and twenty years old *Deut. 34. 7.* after which *Israel* mourned for *Moses* in the land of *Moab* thirty dayes, *Deut. 34. 8.* this determines the time of the History? *As Iun. well observes.*

Thus *Alsted* in *Præcog. Theol. l. 2. c. 118.* computes the time of this History. viz.

1. The first Part of this Book contains the History of the first day of the eleventh

eleventh moneth of the fourtieth yeare , after their coming out of *Egypt*, c. 1, 2, 3. 4. 2. The second part containes the History of the second day, c. 5. to 11. 3. The third part containes the History (as is probable) of foure dayes at most c. 11. to 26. 4. The fourth part containes the History of one day, c. 27. 28, 5 The fifth containes the History also of one day, c. 29, 30. 6 The sixth containes the History of one day, c. 31 &c, 7 The seventh part containes the History of their mourning for *Moses* thirty daies c. 34.

Proof hereof may be drawn from the History of *Joshua*, by computing backwards from the day of the Passeeover. For in the land of *Canaan* the first Passeeover was celebrated, in the one and fourtieth year after *Israels* coming out of *Egypt*, on the fourteenth day of the moneth *Nisan* *Josh.* 5. 10. Before which they were circumcised, which probably tooke up foure dayes, *Josh.* 5. One day they were passing thorough *Jordan*, two dayes in preparation for it. Adde to these the time of searching out the land, and lastly the thirty dayes mourning. And thus going backwards, we shall find that *Deuteronomie* containes an History of but a very few dayes.

**Scope.** That the law formerly given of God may by this *New Repetition* of it be

given by Moses to Israel, As in Hebrew it is some times from the same ground called מִשְׁנֶה *mischneb* i. e. Repetition of the law. From the first words in the Book its cal'd אֵלֶּה הַדְּבָרִים *Elleh Haddebarim*, i. e. *These are the words*, or only דְּבָרִים *Debarim*. i. e. *The words*.

**Penman** of this Book, as of all the four former Books was *Moses*, who also wrote the History of his own death aforehand in the last chapter by a Prophetic spirit; or *Joshua* wrote it for him, *Alsted. Præcog. Theol. l. 2. c. 118.*

This Book contains the History of but a few dayes, viz. from the beginning of the eleventh moneth, to about the seventh day of the twelfth moneth of the fortieth yeare, after *Israels* departure out of *Egypt*, for *Moses* began to speak these words, in the first day of the eleventh moneth of the said fortieth year, *Deut. 1. 3.* which was a little before his death; he died when he was one hundred and twenty years old *Deut. 34. 7.* after which *Israel* mourned for *Moses* in the land of *Moab* thirty dayes, *Deut. 34. 8.* this determines the time of the History? *As Ian. well observes.*

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of the second day, c. 5. to 11. 3. The third  
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fourth part containes the History of one  
day, c. 27. 28, 5 The fifth containes the  
History also of one day, c. 29, 30. 6 The  
sixth containes the History of one day,  
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fourteenth day of the moneth *Nisan* *Josh.*  
5. 10. Before which they were circumcised,  
which probably tooke up foure dayes,  
*Josh.* 5. One day they were passing tho-  
rough *Jordan*, two dayes in preparati-  
on for it. Adde to these the time of  
searching out the land, and lastly the  
thirty dayes mourning. And thus go-  
ing backwards, we shall find that *Deute-  
ronomie* containes an History of but a  
very few dayes.

**Scope.** That the law formerly given  
of God may by this *New Repetition* of it  
be

be more declared, confirmed and applied to the present condition of *Israel*, and they thereby fitted and better prepared for the promised *Canaan*, upon which they were entering.

**Principal parts**, are; The Preface; Narration, and Conclusion of the Book.

I. *Preface* or *Prologue*, c. 1 to 5. containing

{ 1. A Narration. 1 Of Gods calling of *Israel* from *Horeb* to the promised Land, c. 1. 2 Of the execution of this call, Both by divine conduct against their enemies, c. 2. And by appointment to enter the land, c. 3.

{ 2. An exhortation to obedience, c. 4.

II. *Narrative* containing the main bulk and substance of the book, c. 5. to 32. viz.

The Law, and Confirmation thereof.

I. The Law, shewing the way of well living.

{ 1. Universall. c. 5.

{ 2. Particular; where, Of the Decalogues Principle, and things Principled.

{ 1. The Principle of the Decalogue is Gods love, whereof you have,

{ 1. The Proposition. Wherein note 1. The manner and object of it, c. 6. 2 The opposites, Idolatry, c. 7. Ingratitude, c. 8. Pride, c. 9.

{ 2. The conclusion, c. 10.

2. The

2. *The things Principled*, touching, 1 The place of divine worship, c. 11. 12. 2 The manner, c. 13. 14. 3 The time, c. 15. 16. 4 The persons which are to performe worship to him. Who are informed according to the three parts of the soul, and this either joyntly or severally. Joyntly. 1 According to the Rationall part; Where, Of persons Ecclesiasticall and Politicall together, c. 17. Of persons Ecclesiasticall apart, c. 18. Of persons Politicall apart, c. 19. 2 According to the Irascible part, in case of war c. 20. 3 According to the Concupiscible part, c. 21. 22. Severally, where are both Lawes, c. 23. 24. 25. And the close of them, c. 26.

II. *The confirmation of the Law by certain Arguments*, viz. 1 Signes c. 27. 2 Promises and threats. c. 28. 3 By solemn renewing of the Covenant: partly, 1 By word Comminatory, c. 29. Promissory, c. 30. 2 By writing and instruments, c. 31.

III. *Conclusi<sup>n</sup> of the whole book*, c. 32. 33. 34. Which is either,

- I. *Propheticall* and Hortatory wherein is a double Prophecy. 1. Common touching the Church of the Jewes till the time of the Messiah, c. 32.  
 2. Speciall containing the blessing of the 12 Tribes c. 33.  
 2. *Historicall*, concerning the death of Moses, c. 34.

## II. THE PROPHETS.

THE PROPHETS wrote all the Bookes of the *Old Testament*, besides the *Pentateuch* of Moses. These *Prophets* inspired infallibly by the Holy-Spirit of Prophecy, wrote Books of three severall sorts, viz. 1. *Historicall*, 2. *Dogmaticall* or *Doctrinall*, and 3. *Propheticall*. The Hebrews, thus distinguish the Books of the *Old Testament*, 1. תורה *Thorah* i. e. The Law, viz. the five books of Moses. 2. נביאים *Nebiim* i. e. The Prophets. The Prophets they distinguish into two sorts, viz. 1. נביאים רשונים *Nebiim Rishonim* i. e. The former Prophets; perhaps so called because they treat of the first Prophets, These are foure viz. *Joshua*, *Judges*, *Samuel* and *Kings*. And 2. נביאים אחרונים *Nebiim Acharonim* i. e. the later Prophets.

phets; which they rackon up in foure Books also, viz. *Isaiah, Jeremiab, Ezekiel, and the twelve minor Prophets* which were anciently, joyned all in one volume, lest they through their smallnesse should be lost; That phrase seemes to favour this, *It is written in the Book of the Prophets*, *Act 7. 42* the Prophet, *Amos* being cited, which is one of the *Minor, or lesser Prophets*. *נְבוֹיִם* i. e. *The writings*; by way of emphasis. See the Reason hereof in *Rivet. l'ag. ad sacr. Jcrip. c. 29. Sect. 16*. The Greek calls these Books, *Ἀγιογραφαί*; *Hagiographai* i. e. *The holy writings*, upon some such ground. Of this sort are eleven in this order in Hebrew, *Ruth; Psalmes; Job; Proverbs; Ecclesiastes; Song of Songs; Lamentations; Daniel; Esther; Ezra; Chronicles*; under *Ezra* comprehending *Nehemiah*, which some times is called the *second of Ezra*, and the two Books of the *Chronicles* being reckoned as but one Book.

But the former Distribution of the **PROPHETS** books into 1 *Historicall*, 2 *Doctrinall*, and 3 *Propheticall*, (being both more consonant to the matter of these books, and to the method of our *Bibles*) shall here be followed.

## I. HISTORICAL BOOKS.

THE HISTORICAL BOOKS of the Prophets Relate the History of the

the Jewes, and of the Church of God among them, from the death of *Moses*, which was, when he was one hundred and twenty years old, *Deut.* 34. 7. *Ioseph Ant.* 1. 4. c. 3. In 2493 year of the world; *Helvic*, untill the Period of the Persian Monarchy, possessed by *Alexander* the Macedonian called *Alexander* the great, who conquered the Persians, and got Dominion of *Asia*, about *Ann.* 3614 after the worlds Creation, *Helvic. in Chronolog.* So that these Books contain an History of about 1121 years continuance.

Of the History of the Jewes and of the Church of God, there are two Principall Parts or Periods, *viz.* 1. Of the Israelites Entrance into the promised land. 2. Of their Government and Condition, after that entrance.

## Joshuah.

**I.** *I*saels entrance into the promised Land, is described in the Book of JOSHUAH. So called from the chiefe subject handled therein, *viz.* The Acts of *Joshuah*, the succellour of *Moses*, the Governour and chiefe Captaine of *Israel*,

rael, under whose conduct they conquered the Land; Divided it by Line and Lot among the Tribes; and possessed it, according to all Gods faithfull promises in that behalfe unto their Fathers, *Josh. xi. 43, 44, 45. and 23. 14, 15.*

**P**enman of this Book some conceive to bee *Joshuah*, because it bears his name. But that Reason is not cogent; 1 Partly because the Bookes of *Judges*, *Ruth*, and *Kings*, beare their name, yet not Penned by them: 2 Partly because the denomination of this Booke is rather from the *Subject matter*, then the *Author*. Other thinke *Eleezer* the High-Priest (whose death is recorded *Josh. 24. 33.* Gathered together the chief materials of which this Booke is compiled. It being the Priests duety, to leave upon Record all memorable Ecclesiasticall affairs for the benefite of after ages, and propagation of Religion. This more probable; but not certaine. *Alsted. Praecog. Theol. l. 2. c. 119. Johan. Calvin: Argument. in Lib. Josue.*

This Booke containes an History of almost eighteen yeares, viz. From the death of *Moses* to the death of *Joshuah*. *Jun. Argu. in Lib.*

*lib: Jebush. Gerb: loc: prim: de Scriptura, in exegefi: S: A: 125.*

**Scope.** Of this Booke to demonstrate Gods exact faithfulness in performing all his promises made to the Fathers; that all his people may be encouraged to trust to him the better for ever. *Josh. 21. 45, and 23. 14, 15.*

**Principall parts.**

In this Booke is an History of *Joshuah's Life and Death.*

*I. Of Joshuah's Life.* Wherein consider

1. His vocation, God calls him to bee Governour of Israel in Moses stead, c. 1.

2. His Administration, both in time of warre, and peace.

*1 In time of warre, Whereof is laid downe,*

*1: A Narration.* 1. Of sending the Spies to search the Land, c. 2. 2. Of the passing thorow Jordan, where The Antecedent passages and manner of it, c. 3. The Consequents upon it, c. 4. 5. 3. Of the Sieges and Victories; His first Victory over Jericho, c. 6. The impediment of his proceedings, the Accursed thing, c. 7. His



c: 7. His manifold and happy success after removall of the Accursed thing; hee conquered all the Countrey, c: 8, 9, 10, 11.

2. A *Repetition* of his warlike exploits, &c. c: 12.

2. *In time of Peace.* Wherein are,

1. The distribution of the land of *Canaan*, under which are described, 1 The borders of the Land, c: 13. 2 The manner of the distribution, by Lot, c: 14. 3 The parties among whom the Land was divided, viz. The Israelites, c: 15. to 20. 4 The men slayers, &c. c: 20. 5 The Levites, c: 21.

2. The dismissal and remanding of the *Reubenites*, *Gadites* & half tribe of *Manasseh* to their Lot on the other side *Jord.* c: 22.

3. The exhortation and charge of *Joshuah* to the people before his death, c: 23.

II. Of *Joshuah's* death, and the things immediately Antecedent, and Consequent thereto, c: 23.

III. *Israels* condition and Government after their entrance into the Promised Land. Which is Historically described, what it was. 1 Before their

their carrying away into *Bayblon*. 2 During the Captivity. 3 After the Captivity.

I. Before their carrying away into *Babylon*, and, that either under the Judges, or the Kings.

I. Under the Judges.

And here we have two Histories, viz. One Common and Genrall: Another Particular.

## Judges.

I. **T**He Common or Generall History, is the Book of **JUDGES**, so called, not from the Authors of it, but from the subject matter of it, in Hebr. **סופרים** *Shophrim*, i. e. Judges.

**Benman** of this Book the Hebrewes thinke to bee **Samuel**. *Alfred. Praef. Theol. l. 2. c. 119.*

Others thinke that every Judge recorded the things adde in his own dayes respectively: and that **Samuel**, or **Exra**, or **Jeremiah**, or **King Hzekiah**, (whose men copied out some of **Solomons** Proverbs, *Prov. 25. 1.*) collected and digested them into one volume. *Hugo Cardinalis in Prolog. in hunc lib.*

This

This Book containes an History of *Israels* Policie, and the state thereof from the death of *Joshuah*, till the Priest hood of *Eli*. How during that time *Israel* oftentimes Apostatized from God, for which God delivered them into their enemies hands; but upon their conversion to him, hee saved them by Judges raised up from among their Tribes, out of their enemies hands. It is an History of about 299 yeares, which may bee thus computed.

From *Joshuah's* death, to

*Othniel's* 40 y. Judg. 3. 11.

From *Othniel's* death, to

*Ehud's* and *Shamgar's* 80 y. 3. 10

Thence to *Deborah's*

death, 40 y. 5. 31

Thence to *Gideons* death, 40 y. 8. 28

Thence to *Abimelech's*

death, 3 y. 9. 22

Thence to *Tholab's* death, 23 y. 10. 2

Thence to *Jair's* death, 22 y. 10. 3

Thence to *Jephie's* death, 6 y. 12. 7

Thence to *Ibzan's* death, 7 y. 12. 9

Thence to *Eton's* death, 10 y. 12. 11

Thence to *Abdon's* death, 8 y. 12. 14

Thence to *Samson's* death, 20 y. 16. 31

**Scope** of this Book, to shew what happie Halcyonian dayes Gods

Gods Church enjoyes under pious Magistrates. How severe God is against the sins, especially the idolatry of his own people: and yet how he remembers mercy in midst of severest judgements.

**Principall parts.** This Book being a Glasse discovering *Israels* calamity, and the cause thereof their sinne. Describes their Sinne;

I. As *Generall*, *Universal* & *Common* to all the tribes, viz. by the

1. Kinds or sorts of their sins:

1 Negligence in driving the Canaanites out of the land. c:

1. 2 Perfidiousnes, in Apostatizing from God to Idols, c: 2.

2. Effects or fruits of their sins viz. Five severall oppressions by their enemies, i. e.

1. *Syrians*, c: 3.

2. *Canaanites*, c: 4. and 5.

3. *Midianites*, where of *Gideon's* 1 Call, c: 6. 2 Acts *Polemical*, c: 7 & *Political*, c. 8.

3 Succellour, *Abimelech*, c. 9,

4. *Ammonites*. Here 1 The cause and effect of the oppression, *Israels* Apostacy and Repentance, c: 10.

2 The Remedy, viz. warre undertaken against *Ammonites*

nitesc: 11. Ephraimites. c: 12.

5. Philistines. Sampson being

avenger: Samsons Birth c: 13

Prosperity c: 14. adversity c.

15. and death c. 16. are at

large delineated.

II. As *speciall*, viz. 1 Idolatry Of

one family c. 17 Of the Tribe of

Dan. c. 18. 2. Lust of uncleannesse,

Perpetrated c. 19 Punished c. 20, 21.

## Ruth.

II **T**He particular History under the Judges, is the Book of RUTH, so stiled from RUTH the Moabiteſſe a Gentile ( Moab being one of the incestuous ſons of Lot Gen. 18. ) concerning whom this Book treats, eſpecially of her marriage with Boaz, whose Pedigree, by a Prophetick ſpirit, is brought down to K. David, Ruth, 4. 18. to the end, Ruth bearing to Boaz, Obed; the Grandfather of David, of whom according to the fleſh Chriſt came, Matth. 1. 5, 6. The Chald. Paraphraſt thinks that Ruth was the daughter of Eglon King of Moab, but that is not proved by any Scripture, nor

nor is it likely that a Kings daughter would marry a Stranger, and leave her native Countrey to seek bread in another land, saith Gerb. *Augustine* refers the time of this History, to the Beginning of the Kings, *Aug. l. 2. de Doctrin. Christian. c. 8. Joseph. 5. Antiqu. and Hugo Cardinalis* referre it to the time of *Eli*, the Priest, *D. Kimchi* in c. 1. *Ruth*. and other of the *Rabbines* ( as some note ) conceive ; That, *Boaz* who married *Ruth*, was that Judge which is called *Ibzan* Judg. 12. 8. who immediately succeeded *Iephthai* and *Tremellius* comparing this History of *Ruth* with *Maib*, 1. 5. are of opinion, that this History fell out in the dayes of *Deborah*. Annot. in *Ruth* 1. 1.

But its certaine it fell out in the time of the Judges ; *Ruth* 1. 1. though the particular time perhaps cannot so punctually be demonstrated.

*Benman* of the this History is not certainly knowne. Hebrews thinke *Samuel* penned it. *Alsted. in Praeog. Theol. l. 2. c. 119.*

Many Writers annex this Book of *Ruth* as an Appendix to the Book of Judges ; as they do the *Lamentations*;

mentations, to the Prophecy of Jeremiah. *Andr. Rivet. Iſag. ad ſacr. Scriptur.*

*c. 29. p. 301.*

**Scope of this Book.** To delineate part of the Genealogy of *Chriſt*, Ruth 4. 18. &c. compared with *Mat. i. 5. 6.* And to ſhew that ſalvation by *Jeſus Chriſt* belongs to ſinners of the Gentiles, as well as to the Jewes: *Chriſt* deriving his line not only from Jewes, but alſo from Gentiles and ſinners, for the raiſing up of their Hope and Conſolation in him.

**Principal parts.** In this Hiſtory are diſcribed,

1. *Ruths Diſtreſſe* in her widow-hood c. 1.

2. *Ruths Deliverance* from this diſtreſſe, which is

1. *Inchoate.* 1 By her gleaning in *Boazs* field with his approbation, c. 2. 2 By her lodging at *Boazs* ſeet in the thręſhing floor at her mothers appointment, he being a near Kinfman c. 3.

2. *Conſummate*, By *Boazs* marrying of her c. 4.

II. *Under the Kings.*

And here we have three Hiſtories compiled in ſix books viz. the two Books of *Samuel*, the two Books of

E

Kings,

*Kings* and the two books of *Chronicles*, which Histories set forth the State of the Kingdome of *Israel* three wayes *viz.* 1 As the Kingdome was United of which the two books of *Samuel*. 2 As the Kingdome was Divided, of which the two books of *Kings*. 3 As the Kingdome was both United and Divided, of which the two books of *Chronicles*. As *Trelcatius in Oeconomii Bibliorum*, well observes: And as the matter of these Histories doth clearly evince,

¶ I. The UNITED State of the Kingdome of *Israel*, is described what it was, both under the *Kings*. 1 By *Election*. and 2 By *Succeſſion*. And how it increased and flourished whilst so united.

## I. Samuel.

¶ I. UNDER *Kings* by *ELECTION*, The Kingdomes Condition is recorded in the I. Book OF *SAMUEL*. So called, either from the matter or subject herein handled, *viz.* The History of *SAMUEL*, which takes up a great part of the book. As *Alfred.*



*in Præcog: Theol: l. c: 120.* Or also from the instrumentall efficient cause, or *Penman* of this Book. *SAMUEL* being supposed to have penned this Book, tillc: 25. *David* the rest. *Gloss: ordinar.* *Junius* and *Trem.* are of opinion, that *Samuel* had a great share in penning of these two Books that bare his name; and that *Nathan* the Prophet, and *Gad* the *Seer* penned part thereof, from that intimation, *1 Chron: 29. 29.* which words of *Samuel*, *Nathan* and *Gad* seem to bee the two Books of *Samuel*, penned by them three. *Jun: in Annot: in 1 Chron: 29. 29.* By the Greek and Latin, it is also called the *1 Book of Kings*, because the latter part of it contains the History of *Saul*, the first King of *Israel*.

This History treats of the last Judges, viz. *Eli*, and *Samuel*, and of the first King, viz. *Saul*. Declaring when and upon what occasion the LORD changed the Government by Judges, into a *Regall Government*, viz. In dayes of *Samuel*, and upon occasion of the extreame wickednesse of both *Elye's* and *Samuels* Sonnes, c: 1. to

As also how *Saul* carryed himselfe both in life and death: and how God prepared *David* for the Throne, *Saul* being rejected. It is an history of about 80. yeeres continuance. viz. Under *Ely* 40 yeeres, 1 Sam. 4. 18. And under *Samuel* and *Saul* 40 yeeres, Act. 13. 21.

**Scope.** To discover mans mutability, but Gods immutability in all the Revolutions and alterations of Families, and Common-wealths: viz. In their Constitution, Administration, and Alteration.

### Principall parts.

This Booke treats of the affaires of *Israel* under a double kind of civill Government,

I. *Arifocraticall* under *Samuel* the Prophet and Judge. Whose Birth, is recorded, c. 1.

2. *Calling*, Where, of *Eli* his Predecessour, & of his Sons; whose II. Grievous sin is recorded, c. 2. II. Severe punishment is, Foretold by *Samuel*. Inflicted by God, where of the warre, Acted c: 4. Finished, where we have a description

tion. 1. Of the Philistines punishment, c: 5. And of their restoring the captivated Ark, c: 6. 2. Of Israels Repentance, c: 7.

(II. *Monarchicall*, under a King.

1. To be elected, what a one he was like to be, c: 8.

2. *Abusfully* elected, what a one he proved, evidenced, in *Saul David*.

1. *Saul*, described. 1. As elected, where are laid down his calling, c: 9. *Uction*, c: 10. Warlike successe, c: 11.

2. As rejected. The causes of which rejection are recited, viz. 1. The peoples sin, c: 12. 2. Sauls unbelieve, c: 13. Rashness in judging, c: 14. And disobedience, c: 15.

2. *David*. Touching whom are declared, His

1. *Election*. Where note 1. His call, c: 16. 2. His Preparatory conquest of *Goliath* c: 17. 2. Advancement into Sauls family, c: 18.

2. *Ejection*. *David* being exiled. 1. In his own Country, c: 19. 2. 20. 2

Out of his Country, c: 21.

to 30.

3. *Advancement.* 1. By his Victory, c: 30. 2. By Saul's Death, c: 31.

## II. Samuel.

**II** Under Kings by **S U C C E S-  
S I O N.** In this respect the Kingdom's state is declared in the II. of **S A M U E L.** So called for Reasons formerly mentioned. Its also by the *Greek* and *Latin* stiled *The second Book of Kings*, because therein the History of *David* the second King of Israel is continued.

This is an History of about 40. yeeres continuance, 2 Sam. 5. 5.

An History of Davids Kingdome, may well be called *The Annals of David.*

**Benman**; some thinke to be the High-Priest; or some Disciple of *Samuel*, who yet for honours sake gave the Booke his Masters name. *Alsted. Præcog. Theol.* li. 2. c: 120.

But rather it is probable, that the latter part of the

the I. Of *Samuel*; and this whole Booke of the II. Of *Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer. 1 Chron. 29. 29.

**Scope.** To declare Gods Faithfulness in delivering of his owne from distresses. That divers great infirmities are incident to Gods uprightest servants. And That (like checker-worke) their prosperity is intermingled with crosses and calamities.

**Principall parts**, In this Booke; (which is a description of *Dauids* Kingdome) we have a Narration of *Dauids* 1. *Life* and 2. *Death*.

1. *Dauids* Life is represented as it was 1. *Glorious*, and as it was 2. *Ignominious*.

1. As it was *Glorious* in his Royall inauguration. Where consider things,

1. *Antecedent*, viz. 1. His mourning for *Sauls* death, c. 1. 2. His returne into *Judea* c. 2. 3. His war with the House of *Saul*, c. 3. 4.

2. *Concurrent*. He is confirmed King By all *Israel*,

c. 5.

3. *Cōsequent*, viz. 1. *Ecclesiasti-*

call, as his fetching up the Ark  
to Sion, c: 6. His purpose of  
building God an house, c: 7.  
2 Potemicall or warlike, c: 8.  
3 Politicall, or civil, c: 9, 10.  
2 As it was *Ignominious*; and  
that

1. By his sins, *Adultery* and  
*Murder*, committed, c: 11.  
corrected, c: 12.

2. By his sorrowes.

1. Private, 1 In *Amnon*, by  
his Incest, c: 13. 2 In *Ab-  
salom*, where are declared,  
his *Restitution*: c: 14. His  
*Sedition* begun, c: 15. Con-  
tinued, c: 16. Concluded,  
c: 17, 18, 19.

2. Publique. 1 *Sedition* of  
the people, c: 20. 2 *Famine*  
three years, c: 21.

II. *Dauids death*. Occurrents Ante-  
cedent thereunto. 1 His grati-  
latory and laudatory *Psalmes*, c: 22.  
2 His sweet *Swanlike Song*, and  
*Testament*, c: 23. 3 The *Pesti-  
lence* upon his numbring the peo-  
ple, c: 24.

II. The *DIVIDED* state of the King-  
dom of *I/rael*, and how upon that di-  
vision it decreased & came to ruine, is  
laid down in the *two Books of Kings*.

This

This division and decay of the King-  
dome is laid downe two wayes. 1 Ac-  
cording to the *Causes* and *Beginnings*  
thereof. 2 According to the *Progresse*  
thereof.

## I. Kings.

I. **A**ccording to the causes and first  
beginnings of his Division and  
decay thereupon ensuing. These  
are set forth in the I. of KINGS.  
This Book is stiled in **עִלְמִים**  
i Melacim, i. e. 1 Of Kings. By the  
Greek and Latine; the III. Of  
Kings. The History of the  
Kings, both of Judah and Israel,  
being the subject matter of the  
Book.

In this book the causes and  
first beginnings of the King-  
domes division and decay are  
laid downe, partly by way of  
Opposition of the flourishing state  
of Davids Kingdome united un-  
der Solomon, c; 1. to c; 11. Part-  
ly by way of Exposition of  
the occasions (viz. Solomons  
sines, Gods justice, Solomons  
death, c; 11.) and of the first

beginnings of the division and decay of the Kingdome under *Reboboam*, to whom onely two Tribes were left subject, *Judah* and *Benjamin*, 1 Kings 11. 21. And under *Jeroboam*, to whom the other tenne Tribes revolted: and afterwards under their successours severally. So that in this book are the Acts of five Kings of *Judah* after *Solomon*, viz. *Reboboam*, *Abijam*, *Asa*, *Jehoshaphat*, *Jehoram*: and of eight Kings of *Israel*, viz. *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Omri* and *Tibni*, *Ahab*, *Ahaziah*.

This is an History of 118 years, viz. Under *Solomon* 40 years, 1 King. 11. 42. Under the rest of the Kings of *Judah*, 78 years, for *Reboboam* Reigned 17 years, 1 Kings 17. 21. — *Abijam* 3 years, 1 Kings 15. 2. — *Asa*, 41 years, 1 Kings 15. 10. — *Jehoshaphat*, 17 years 1 Kings 22. 51. — In all 118. years.

**Penman** of this Book, and also of the second Book of Kings is conceived not to bee any one man, but divers. Though the Hebrews would have them to bee written by *Jeremiah*. Others



thers thinke that the Churches History, which was written by divers, was digested and collected into volumes, either by *Ezra*; *Ger. loc. Com. 1 de Scriptura. in Exegesi. §. 129.* Or by the chiefe Priests and Prophets as the Churches Pub. Actuaries. *Alsted. Prælog. Theol. l. 2 c. 120.* However, it seems evident, that the beginning of 1. of *Kings*, touching *Solomons* Reigne, was written by *Nathan*, *Abijah* and *Ido*, *2 Chron. 9. 29.* See *Jun. in loc.* And other parts by *Jehushon of Canani*, *2 Chron. 20. 3.* See *Jun. Annot. ibid.* And by the Prophet *Isaiab*, as *Junius* thinks, partly in his Prophecy, partly in the book of *Kings*, *2 Chron. 26. 22.*

**Scope.** To shew how the Piety of Kings, preserves their kingdoms in unity, and flourishing prosperity; But the finnes and wickednesse of Kings, especially their idolatry, whereby they divide themselves from God, brings Divisions into their Kingdoms, and consequently ruine upon themselves, their families and Dominions.

**Principall parts**, might bee pointed out, according to the periods

riods of every severall Kings. reigne, but rather thus. This book containes the *increase* and *decrease* of the Kingdome of *Israel*.

I. *Increase* of the Kingdome under *Solomon*, whose Life and Death are recorded

I. *Solomons* Life. Therein consider his

1. Election, c; 1. 2.
2. Administration or Government of the Kingdom, where note 1 His great Prudence, c; 3. 4 2 His Magnificence in Building, The Temple, c; 5. 6, 8, His own house In *Lebanon*, c; 7. The Kings house more publique, c; 9. 3 His condition Prosperous, c; 10. Adverse, c; 11.

2. *Solomon*, Death, c; 11.

II. *Decrease* of the Kingdome once Divided; and this under

1. The Kings of *Judah*, 1 *Rehoboam*, c; 12. 14. 2 *Abijah*, c; 15. 3 *Asa*, c; 15. 4 *Jehoshaphat*, c; 22. 5 *Jehoram*, c; 22. v. 56.
2. The Kings of *Israel* contrary to the Kings of *Judah*, viz. 1 *Jeroboam* c; 12. 13. 2 *Nadab*, c. 15. 3 *Bascha*, c. 6. 4 *Elah*, 5 *Zimri*, 6 *Omri*, c; 16. 7 *Ahab*,

hab. 1 Whose stock is recorded  
c; 16 from *verse* 18. 2 Whose  
prosperous state is declared, In  
respect of *Elijah's* Presence.  
Here are considered, *Elijah's*  
Ambassage to the King, c. 17.  
18. *Elijah's* exile, c; 19. In re-  
spect of *Abah's* double victo-  
ry, c; 20. 3 Whose Acts and  
manners are described, c; 21.  
4 Whose death is delineated,  
c; 22. 8 *Abaziah*, c. 22. ver.  
31. &c.

## II. Kings.

2. **A** According to the Progress and  
Growth of the Kingdoms di-  
vision and the miserable ca-  
lamities, growing and increasing there-  
upon. This is related in the 11. of  
K I N G S called in Hebrew, **דברי הימים**  
11. *Melachim*, i. e. *The*  
*second of Kings*. By the Greek and  
Latine, *The fourth of Kings*. The Hi-  
story of the Kings being still continued  
in this Book.

This Book is an History of about  
320 years, under 12 Kings of Israel,  
and 16 Kings of Judah.

*Under*

Under 12. Kings of Israel, 162 years.

*Aházia* 1 yeare. 1 Kings 22. 52.

*Joram* 11 yeare. 2 Kings 3. 1. & 8. 25.

*Jehu* 28 yeare. 2 Kings 10. 36.

*Jehoaház* 17. yeare. viz. 15 alone, and two with his son, 2 Kings 13. 1. 10.

*Joash* 16 yeare. 2 Kings 13. 10.

*Jeroboam* 41 yeare. 2 Kings 14. 23.

*Zebariab* 6 moneths 2 Kings 15. 8.

*Shallum* 1 moneth 2 Kings 15. 13.

*Menachem* 10 yeare. 2 Kings 15. 17.

*Pekachijah* 2 yeare. 2 Kings 15. 23.

*Pekah* 20 yeare. 2 Kings 15. 27.

*Hosheab* who reigned 18 y. viz. 9 y. free.

2 Kings 17. 1. and 9. y. a tributary to the King of Assyria, by whom at last he was carried captive, ver. 6.

Under 16 Kings of Judah, 320. year.

*Jehoram* 12 y. viz. 8. alone, and 4. with his father *Jehoshaphat* 2 Kings 8. 17

*Aházia* 1. y. 2 King 8. 26.

*Atalia* 6 year, 2 Kings 11. 3.

*Joash* 40 y. 2 King. 12. 1. 3. 1. *Iunius*.

*Amaziah* 29 yeare. 12 of which in exile, 2 Kings 14. 2.

*Azariah* or *Uzziah* 52. yeare. 2 Kings 15. 5.

*Joibam* 16. yeare. 2 King 15. 33.

15. yeare *Iun.*

*Aház* 16. yeare, 2 Kings 16. 2.

14. year *Iun.*

*Hczekiah*

Hezekiah 29. year, 2 King. 18. 2.

Manasses 55. yeare, 2 King. 21. 2.

Ammon 2 yeare, 2 Kings 21. 19.

Josiah 31. yeare. 2 King. 22. 1.

Joabaz 3. moneths 2 Kings 23. 36.

Jehoiakim 11. yeare, 2 Kings 23. 36.

Jehoiachin three moneths. 2 Kings 24. 8.

Zedekiah 11. year, 2 Kings 24. 18.

Thence till Jehoiakims advancement, 26. year, 2 Kings 25. 27, 30.

**Penmen** of this 11. of Kings, See in Penmen of 11. of Kings.

**Scope;** to delineate Gods verity in his Promises and Threats, together with his severity in his judgements. The continuall Revolution of Families and States, The mischiefe of sinne, especially in Magistrates, dividing them and their people from God, and consequently themselves amongst themselves, till both Kings, people and Kingdomes be ripe and ready for dissolution.

**Principall parts;** may be considered either according to the Reign of the severall Kings of Israel and Judah, as afore. Or as followeth; This Book declareth,

The state of the Kingdomes of Israel and Judah, together with their defection and declining;

1. Severally.

1. Severally of the Kingdome of Israel under 1 *Ahaziah*, c: 1. 2. *Joram*, where of *Elisha's* miracles, c: 3. 4. 5. Oracles or Prophecies, c: 6; 7. 8.

2. Joyntly of *Israel and Judah*, parallel'd as it were together, c: 9. to 18.

3. Severally of the Kingdome of *Judah*, whose

1. Weakning, is recorded 1 Under a good King *Hezekiah*, c: 18. 19. 20. 2 Under a bad King *Manasseh*, c: 20 21.

2. Reparation is indeavoured by *Josiah*, c: 22. 23.

3. Subversion is 1 Begun c: 23. 24. 2 Accomplished c: 25.

III. The UNITED and DIVIDED State of the Kingdome is laid downe in the two Books of *Chronicles*, with some further Additions and Amplifications to the former Histories. This is done two wayes.

## I. Chron.

1. According to the UNITED State of the kingdome in  
I. OF

I. OF CHRONICLES, so called because the Acts of former times are herein Recorded or Chroni- cled. In Hebr. דִּבְרֵי הַיָּמִים Dibre Haijaim, i.e. THE WORDS OF D A Y E S, because they are as a Sacred D I A R Y; reporting the Acts and Occurrents in the Church of God, and Civil States both Do- mestic and Foreign. Munsterus not unfitly styles them *Libros Annalium*, i. e. The Books of Annals. Annals barely declaring matters of fact for divers yeares in order; as *Gellius* note 1. 5. N. A. c. 18. These two Books are the CHURCHES ANNALS. In Greek these two Books are called Βιβλοι παραλειπομενων Biblei Paralipomenon, i. e. The Books of things omitted: or, THE BOOKS OF R E M A I N E S: because some things omitted, or not fully described in the Pentateuch, *Joshuah*, *Judges*, *Ruth*, *Samuel* and *Kings*, are here Summa- rily explicated, and supplied.

This I. of Chron. Principally in- sists upon the History of David, Re- lating his Genealogy from the first Adam, and so forwards towards the second Adam, wherein the 12 tribes and their families, &c. are recorded c. 1. to 10. And his famous Acts c.

10. to the end of the Book; so that this book is a **Compendious Chronology** of all the former Books to the *Books of Kings*, of things from the worlds Creation, till about the year 2985, viz. of

Genesis — 2368 y. All which have  
Exodus — 142 y. been above par-

The other Books particularly ex-  
of *Moses* 39 y. plained and de-

*Joshuah* 17. almost monstrated. So  
18 years. the I. of *Chro-*

*Judges* — 299 y. nicles is the

I. Of *Samuel* 80 y. longest Histo-

II. Of *Samuel* 40 y. ry of any one

2985 Book in the  
whole Bible.

*Hierom* calls the *Chronicles*, *Instrumenti veteris Epitomen*. &c. *The Epitome of the Old Testament*; and that it is of such Consequence, that whosoever would arrogate to himself the knowledge of the Scriptures without it, doth but mock and abuse himself. *Hieronym.* in *Ep. ad Paulin.* And again styles it, *Totius divinae Historiae Xepoymov.* i.e. *The Chronicle of the whole Divine History.* *Hier.* in *Prolog. Galeat.*

**Penman** of this and the second Book is uncertaine. *R. Salomo. R. D. Kimchi,* think it was *Ezra.* Saith, *Alsted. Pragm. Theol. l. 2. c. 20. Ju-*



nus, also is of the same judgement. *Jun. Annot. in 1 King. 11. 41. and in his argument before 1 Chron.* The Argument that generally inclines them all to this opinion, is, That the same words which are used in the close of the Chronicles, *2 Chron 36. 23.* are also used in the beginning of *Ezra. Ezr. 1. 1, 2, 3.*

**Scope.** The primary Scope of this Book seems to be this; Clearly to describe the Line and Genealogy of CHRIST, the Messiah promised to *David, Abraham, and Adam*: That when in fulnesse of time Christ shou'd be revealed and performed, the Church might infallibly know, that he was the *Promised SEED OF THE WOMAN.*

**Principall Parts.** This *first Book of Chron.* describes the Israeli-tish kingdome in its *1 Foundation, and 2 Administration.*

I Founda-  
tion  
Where-  
of

1. The General Gene-  
alogy of all Nations  
from Adam to Jacob

c. 1.

2. Particular Genealo-  
gy of the Nation of Israel  
by the twelve Tribes

c. 2. to 9.

Here is  
a Chro-  
nicle of

1 The Pen-  
tateuch.

2 Joshua.

3 Judges

II Ad-

A I. Ad- mini- stration under.	1 Saul, whose Kingly condition, c. 11. 12. 14. 2 David whose	1 Genealogie is inc. 9. 2 Death, c. 10. 3 Sacred, restoring God w. r. 4 Ship in respect of the	1 Place, c. 13, 15, 17, 22 2 Per. 3 T. A- ber- nacle c. 16. 2 Tem- ple, c. 23. 24, 25, 26, 2 Polemicall or Martiall, c. 18: 19, 20. 3 Politicall, c. 21. 27. 4 Death, c. 28, 29. where is declar- ed how David before his Death in a Solemne Assembly at Jeru- salem, took his leave of his Kin- dred. Set Solomon on his Throne, after he had given him Directi- ons about the Temple, and him- self with his Princes, had offered willingly towards the building of it.
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Here is a Chronicle of the two Books of Samuel.

## II. Chronicles.

According to the UNITED and  
DIVIDED State of the King-  
dome in the 2 of CHRONI-  
CLES. So called for the reasons former-  
ly alledged.

This

This Book relates the Historie of the Israelitish State from the beginning of King Solomons Reigne, till their returne from the Babylonish Captivity, which fell out about the first yeare of Cyrus King of Persians. Setting down both the union and flourishing condition of the Kingdome, under Solomon. But the Division and decay of the Kingdome thence ensuing, till it came to utter ruine. So this Book containes an History of about 472 years.

From Solomon to carrying away of Jehoiachin,

401.

As Jun. and Tremell. compute.

In the Captivity, — 70.

Under Cyrus the Persian,

1.

So that this Booke is an Epitome or Chronicle of the two Books of Kings, with Additions. If wee consider the Bookes of Samuel, Kings, and Chronicles, all together, they containe an Histori- call Narration, How the Kingdome of Israel 1 Began under Samuel: 2 Increased under David: 3 Flourished under Solomon: and 4 Failed under Zedekiah; thus it endured almost 365 years,

Benjamin. see in 1 Chron.

Scope, For substance the same with that of the two Books of Kings.

Principall

**Principall Parts.**

This Book contains an Historicall Narration of the Kingdome of Israel's,

I. *Flourishing*, or increase under King *Solomon*. Touching *Solomon* are recorded, his.

1. Vertues, c: 1.

2. Buildings.

1. Sacred, viz. The Temple where, 1 His Preparation for it, c: 2. 2 His extruction or building of it, viz. Of the Temple, containing, c: 3. And of the Holy utensils, contained in it, c: 4. 3 His Dedication of the Temple, Partly by Dedicated things, especially the Arke brought into the Temple, c: 5. Partly by praise and prayer, c: 6. Partly by Sacrifice, c: 7.

2. Civil, viz. Severall Cities which he builded, c: 8.

3. Condition and Death, c: 9.

J I. *Fading*, or decrease under the following Kings of *Judah* and *Israel* (the Kingdom being divided) till the returne from Captivity in the Reign of *Cyrus*. Where note five concussions of shakings of the Kingdome under these ensuing Kings, viz.

Rehoboam

Rehoboam,	c: 10, 11, 12
Abia,	c: 13
Afa,	c: 14, 15, 16
Jehoshaphat,	c: 17, 18, 19, 20
Jehoram,	c: 21
Ahaziah,	c: 22
Joash,	c: 23, 24
Amaziah,	c: 25
Uzziah,	c: 26
Jotham,	c: 27
Ahaz,	c: 28
Hezekiah,	c: 29, 30, 31, 32
Manasseh,	c: 33
Amon,	c: 33
Josiah,	c: 34, 35
Joahaz,	c: 36.
Jehoakim,	
Jechoniah,	
Zedekiah,	

II. After the people of Israels **CAP-  
TIVITY** in which regard wee  
have their **REDUCTION**; or bring-  
ing back from the Captivity of Baby-  
lon Historically declared: And that  
two ways. 1 According to the truth  
and manner of it. 2 According to  
the fruit and event of it.

Ezra.

## Ezra.

**T**He truth and manner of Gods peo-  
ples RETURN FROM  
BABYLON, is contained in the  
book of EZRA. So called from  
Ezra the Penman of it; whose  
Acts also are the chief subject-mat-  
ter of it. Some count and call Ezra  
a Prophet. *Lastent. lib. 4. Just. c. 11.*  
But *Augustine* doubts whether he may  
be called a Prophet, *Aug. l. 18. de Ci-  
vit. Dei c. 36.* Hierome saith he was  
Josedech, whose sonne was Jesus the  
High-Priest. See *Ludovic. Viv. in  
lib. 18. de Civit. Dei c. 36.* But how  
can he be denied to be a Prophet, when  
Christ himselfe stiles all the books of  
the old Testament *Moses and the Pro-  
phets*, Luke 16. 29, 31.

This is certaine, Ezra was a  
Priest, *Ezr. 7. 1, 12.* Hee was of  
the house and lineage of Aaron; see  
his pedigree, *Ezr. 7. 1, 2, 3, 4, 5.*  
A most expert and ready Scribe in the  
Law of Moses, *Ezr. 7. 6, 10, 11.* He  
was sent with Commission by *Artax-  
erxes* from Babylon to Jerusalem, &c.  
vers. 11. &c.

Zerub-

Zerubbabel restored the Temple: *Ezra* the worship of God: *Nebemiah* the City of Jerusalem.

This Book, and that of *Nebemiah* following, are by the Hebrews, reputed as but one volume, and that is called by them the I. of *Ezra*, this the 2. of *Ezr.* Hieronym. in *Epist. ad Paulin.* and *Lactant. Instit. l. 4. c. 11.* The Greek and Latin divide them (as our English) into two books, the former being ascribed to *Ezra*, the latter to *Nebemiah*. The book of *Ezra*, in order well follows the *Chronicles*; for the very words which conclude the *Chronicles*, 2 Chron. 36. last, doe begin this book of *Ezra*, *Ezra* 1. 1, 2, 3. not onely intimating, that *Ezra* was probably *Penman* of them both, but also that in this Book the History is continued. In *Ezra* is declared the Jews returne from Babylon. And it is an History for about 146 years viz. From the Edict of *Cyrus*, to the nineteenth year of *Artaxerxes Mnemon*. As

<i>Junius</i> computs, of	
<i>Cyrus</i> and <i>Cambyses</i>	9
<i>Magi</i>	1
<i>Darius Histaspis</i>	36
<i>Xerxes</i>	22
<i>Artaxerxes Longimanus</i>	40
<i>Darius Nuchus</i>	19

*Artaxerxes Mnemon* — 19

**Scope.** To evidence how punctually faithfull and alsufficiently able God is, in performing of his Promises to his Church and people in their season, touching their deliverance and Restauration, against all impediments, improbabilities and seeming impossibilities. For he made *Cyrus* an heathen King his shepherd and nurising father to his Church to bring them out of *Babylon*, wherein they were as helplese and hopelesse, as dead bodies or dry bones in a grave, *Ezek.* 37 2, 3, 11, 12, 13. To build the Temple and *Jerusalem*, *Isa.* 44. 28 and 45. 1. &c. compared with *Ezra* 1, 1, 2. &c.

**Principall parts.** In this Book are laid downe, touching the Jewes returne,

1. *The causes* of their return from *Babylon*, viz. 1. Instrumentall, *Cyrus*, his Grant, c. 1. 2. Material, Persons returning, c. 2. 3. Finall, the Restauration of the Temple, and worship of God, c. 2.

2. *The Impediments* of their Returne

1. Recited viz. The *Samaritanes*.

c. 4. and the Ruler of *Canaan*, c. 5.

2. Removed, by the Renewing of *Cyrus* his Edict, c. 6.

3. *The*



3. The *successes* of their Returne, where, are described, 1 *Ezra's* Commission, c: 7. 2 His execution of his Commission, c: 8. 2 The Reformation of mixed marriages, which are Described, c. 9. Abolished, c. 10.

## Nehemia.

II. **T**He Fruit and Event of the Jews RETURNE FROM BABYLON, is laid down in the Book of NEHEMIAH. So called, 1 partly because *Nehemiah* was *Penman* of it, *Neh. 1. 1.* 2 Partly because the Acts of *Nehemiah* are the Principall subject-matter of the Book; *Nehemiah* being the great Repairer and Restorer of the holy City *Jerusalem*. It is by some called the II. of *Ezra*; Because the History begun by *Ezra*; touching the Jewes returne from *Babylon* is here continued. *Nehemiah* is supposed to be the same who is called the *Tirshatha* *Ezr. 2. 63.* So *Munsterus. Neh. 8. 9.* which signifies, a *Cup-bearer*, *Gerh. exeg. in loc. 1. de Scrip. §. 132.* but in the Chaldee tongue is a Title of Dignitie and Honour. *R. Aben Ezra.* saith *Gerh.* Translated *Legatus Regis*; i. e. The

F 2      Kings

*Kings legare*, Ambassadour or Commis-  
sary, by *Iun. & Trim.* (who yet interpret  
this rather of *Shazbazzar*, whom many  
think to be *Zerubbabel*:) In the margin of  
our English Bibles it is rendred, *Gover-  
nour*. He was the son of *Hachaliah*, *Neb.*  
1. 1. and Cup-bearer to King *Artaxer-  
xes*, in the twentieth yeare of his  
Reigne, *Neb.* 1. 11: and 2. 1. The  
Kings Palace was at *Shushan*, *Neb.* 1. 1.  
that being the Metropolis of *Persia*, which  
*Darius Hystaspis* built. *Plin. N.H.l: 6.*  
c. 27.

In this Book are declared the happie  
fruits of the Jews returne both in reference  
to the Politique and Ecclesiastick state. It  
containes an Historie of about 55 years, as  
*Ger: Loc: Com: Supradict, & Junim in*  
*Annot.* shew, viz.

From the twentieth yeare of *Artaxerxes*  
*Mnemon*, *Neb: 2. 1.* ————— 24  
Thence of *Darius Ochus* ————— 23  
Thence of *Astrenes* ————— 3  
Thence of *Darius* the last ————— 5

**Scope.** To let us know how deep  
and desperate the distresses of the  
Church may grow, before God will  
restore her. How difficult, slow and  
perplexed a work the work of Refor-  
mation is, both by reason of adversa-  
ries to be opposed, and Publick cor-  
ruptions to bee removed. How easily  
and

and wonderfully God can bring Reformation to perfection against all impediments whatsoever, when he is resolved to carry it on. What excellent and usefull instruments, pious and faithfull Magistrates are for the accomplishing both of Civill and Ecclesiasticall Reformation; *Nehemiah* being a lively Patterne of a true Reformer indeed.

**Principall parts.** This Book sets forth the Restauration of *Hierusalem*, and this By,

I. *Reparation* of the wals, gates and buildings, where consider

1. The cause of it. 1 Principall God. c: 1. 2 Instrumentall *Nehemiah*, c: 2

2 The worke it selfe. 1. Begun. c: 3. 2 Hindred by impediments; Externall. c: 4. Internall. c: 5. Mixt c: 6. 3 Perfected, c: 6.

II. *Reformation both of the state Politick and Ecclesiastick*, c: 17. to 13. Hereunto appertain. 1 The Custody of the City. The Number of the Captives that returned, (*viz.* 49942. *Neb.* 7. 66, 67.) and the Oblation, c: 7. 2 A Description of two Festivals, c: 8. 3 The peoples publick repentance in a Solemne Fast, testified by a Solemne Covenant made and subscribed for

Reformation, c: 9. 10. 4 The inhabitants of *Jerusalem*, viz. Rulers, Volunteers, and men chosen by Lot, c: 11. 5 The number and offices of the Priests, with the Dedication of the wals of *Jerusalem*, c: 12.

III. *Correction* of such corruptions and miscarriages, as had risen in *Judea*, in *Nebemiab's* absence, c 13.

## Esther.

III. **U**NDER the J E W E S C A P. T I V I T Y in *Babylon*, and other places out of *Judea*; The condition of the Church is described in the Book of E S T H E R; stiled by the Hebrews, מִגִּלְתָּהּ אֶסְתֵּר *megillath Esther*, i. e. *The volume of Esther*. so denominated from *Ester* the Queen a Jewish, whose faithfull service, done for the oppressed Church and people of God in extremity of straits, is the primary subject of this Booke. Some writers exclude this Book out of the Canon of Scripture, as *Melito in Eusebius*, lib: 4 c: 25. *Athanasius in Synopsi.* and *Nazianzen. in Carm. de Script.* But the Hebrews and primitive Christians with other writers unanimously

## The KEY of the Bible.

mously receave it as part of the *Canon*.

**Penman** is not so unanimously determined upon among Authors. Some thinks it was written by the men of the great Synagogue. *R Moscs* is said to be of this opinion. Or by *Joachim* the Priest, sonne of *Jesus* the High-Priest. *Philo Iudeus in Chronol.* Or, by *Merdecay*, as is conjectured, partly from Chap. 9 20, 23. As the *Latine Fathers*.

The ground of whose conjecture seemes to come short. Or by **EZRA** or **NEHEMIAH**, who wrote the two former Histories of the Church of like Nature. *Isidorus: Alsted: Prælog. Theot: l. 4. c. 120.* But *Eusebius* in his *Chronicles*, supposeth that the Penman was after *Ezra*.

This Book contains an History of the Church under the Reigne of *Abashuerus* King of *Persia*, from the third year of his Reigne, *Esth: 1. 1; 2, 3.* till the end of his Reigne, *viz.* about 20 years (for he reigned in all about 21 or 22 years) This *Abashuerus* is conceived to be *Xerxes* sonne of *Hystaspis*, *Ezr. 4. 6. lun. Annot.*

The time of this History is thus computed.

*Abashuerus* makes his feast in his third year, ——— *Esth: 1. 3.*

## The KEY of the Bible.

Marrieth *Esther* in his seventh yeare,  
*Esth.* 2. 16.

*Haman* conspires against the Jewes, and  
is hanged, in his twelfth yeare, *Esth.* 3. 7.  
and 7. 10.

Thence *Esther* reigns till the end of }  
his Reigne, *Mordecai* being chiefe Go- }  
vernour, 10. y. *Helvic. chron.*

**Scope**, most lively to manifest; How  
singularly vigilant God is over his Church  
in extreamest straits and deepest dangers;  
not only to preserve her from them and  
advantage her by them; but also to returne  
the plots of her cruell enemies upon their  
own heads, when they are nearest ex-  
ecution.

**Principall parts.** This Book declares  
the Jewes deliverance from *Hamans* plot,  
both by what meanes and in what manner  
it was delivered.

I. Means of deliverance, *Esther* ad-  
vanced. Of whose advancement,  
here's 1. The occasion c: 1. 2. The  
manner of it. c: 2.

II. The manner of the deliverance, where  
are laid downe

1. *Hamans* cruell Plot against the  
Jewes. c: 3.

2. The perill ensuing upon this  
Plot, 1. Generally to all the Jewes  
c: 4. 2. Particularly to *Mordecai*  
himselfe.

3. Gods

3. Gods countermining of *Hamans* undermining designe.

1. By advancement of *Mordecai*.

c: 6. 2. By ruining of, *Haman*. c: 7

2 Of the rest of the Jewes enemies, whose slaughter was impetrated,

c: 8. Perpetrated. c: 9. 3. By producing out of all an happy, prosperous quiet condition to his owne people.

## II. DOCTRINAL BOOKS.

The DOGMATICAL, or DOCTRINALL Books. Thus farre of those Books which are more properly *Historicall*; Now of the Bookes which were written in the same times with the former, which declare to us the will of God in a more *Doctrinall* way, and therefore for distinction sake called, DOCTRINALL. They are also called the *Poeticall Books*, because it is conceived that they or most of them in Hebrew were written in *Metre*, or *Poeticall Measures*; which now are not so easie to be found out.

These DOGMATICAL Books containe in them Doctrines.

1. Of more speciall and particular reference to some particular individual person.

2 Or of more Generall reference and respect to all.

## Job.

I. **D**Octrines of more special reference to a particular person, are laid down in the Book of **J O B**; so called, because that precious man **Job** and his various condition is the chiefe subject-matter of the Booke. Some thinke that there never was such a man in the world as this **Job**, of which this Book speaks: but account this Book rather *Parabolicall*, then *Historicall*. *R. Moses Ben. Ma'mon in more Nebuchim part 3 §. 12 And Talmud. Ord. 4. Tract. 3* But this dreame is sufficiently refelled by that honourable mention that is made of this renowned **Job** in other Scriptures both in the Old and New Testament *Ezek. 14. 14, 20 Jam. 5. 11.*

Who this **Job** was, is more doubted.

I. Some thinke that **Job** came of **Nabor Abraham's** brother, and that he was the third from **Nabor**: thus **Nabor** ——— **Uz** ——— **Job**; and that he lived about that time that **Israel** was in **Egypt**. *Alsted. Chron. p. 100 and*



p. 11. and p. 502. And Hieronym. in Q. Hebr. Tom 4. fol. 96. Seemes to incline hereunto, especially, seeing Job is said to dwell in the Land of Uz, Job 1. 1. and Uz was one of Nibors sonnes, Gen. 22. 21. But that Land seems not to have received its name of Uz coetaneous to Abraham; but rather from Uz sonne of Aram, Sem's Nephew presently after the flood, Gen. 10. 23. As Gerh. well notes, in exegesi. loc. Com. de Scrip. §. 136.

2 Others rather are of opinion, that Job is the same which Iobab King of the Idumeans, of the race of Esau Gen. 36. 34. And that יוב might be changed into יובב; the name Iobab into Job; either from the custome of the Hebrew tongue, which oftentimes changeth one letter for another; or from the Aramick, Idumean, or other dialect of the Country where he sojourned; or from the change of his condition in the world; while prosperous he might be called Iobab, the letter being doubled; when in distresse his name contracted into Job. See the like in case of Abraham, Gen. 17. 9. Of Naomi, Ruth 1. 20.

This latter opinion is urged by Arguments

Arguments not to bee neglected.

1 From the circumstances of place. *Job* lived in the Law of *Idumea*. *Gen*: 36. 33. *Job* in the land of *Uz*, a chief tract in *Idumea*, *Job* 1. 1. *Lam*: 4. 21. Hence Kings of *Edom* are called Kings of the land of *Uz*, *Jer*: 25. 20. 2 From description of their possessions, *Job* had Regall Maejettie, *Gen*: 36. 33. *Job* had a Princely state, not usuall to private men, *Job* 1. 1, 2, 3. And also Princely Dignity, Habit, and Office, *Job* 29. 9, 12, 14. 3 From Similitude of names. As *Moses* reckons up among *Esaú's* sons, one *Eliphaz* who brought forth one *Theman* builder of a Town of his own name, *Gen*: 36. 10, 15. So *Job's* History mentions, *Eliphaz* the *Temanite* *Job*. 2. 11. Many Authors, as the *LXX* interpret. at the end of *Job*. *Euseb. demonst. Evangel* 1. 1. c: 5. *Anbrosi. in Com: in Rom*: 9. *August. de Civit. Dei*, l 18. c: 47. *Gerh. quo supr.* § 134. vid. *Mercer. in Præfat. in lib. Job & Com. in Job* 1. 1.

**Penman** of this book is not certainly known. Some thinke it was *Solomon*; but that's scarce probable, *Job* living so long before *Solomon*, and many *Penmen* of Holy Scripture intervening betwixt them, Some thae

*Job*

*Job* penned this book himself, because the expressions and speeches of *Job* are laid down in such emphaticall and patheticall terms. Some rather think that *Moses* wrote *Genesis* and *Job* about the same time, viz. a little before *Israels* departure out of *Egypt*, in the yeare of the world, 2452. *Alfred: Chron. p. 100. R. Solomon, and other Hebrews* favour this opinion.

**Scope,** To evidence as in a mirror, the wise, just and fatherly Providence of God to his own faithfull and upright servants, even in midst of manifold, deepest, strangest and longest afflictions. Hebrews say, *Job's* calamity lasted 12 moneths, *Suidas* saith, seven years.

**Principall parts.** In this book *Jobs* three fold condition is described, viz. His prosperity, His adversity, and His recovery out of all his distresses.

I. *Jobs* prosperity, is described, c:

1. 1. to vers. 6.

II. *Jobs* adversity, is deciphered to us.

1. By the Occasion, variety and extremity of it, c. 1. ver: 6. to chap: 3. 1.

2. By the distemper of his spirit under the extremity of his do-lours, c. 3.

3. By

3. By the *Dialogue* had under his Affliction, wherein this Q. is for substance fully discussed, *Whether strange, heavy, and long afflictions be infallible signes, either of Gods hatred, or of afflicted persons Hypocrisy?* Likewise Jobs faith, patience, courage, perseverance and commendable deportment is interwoven in the *Dialogue*; though now & then he discovered some infirmities. Here consider the disput betwixt Job & his three friends and the Moderatoures of the dispute.

1. The *Dispute* hath in it eight severall Acts. 1 *Eliphaz* his first reproof, c: 4. 5. And *Jobs* Answer, c. 6. 7. 2 *Bildad* first reproof of *Job*, c: 8. And *Jobs* answer, c; 9. 10. 3 *Zophar*'s first rebuke, c: 11. With *Jobs* answer, c; 12. 13, 14. 4 *Eliphaz* his second reproofe, c. 15. And *Jobs* defence, c. 16. 17. 5 *Bildad*'s second rebuke, c. 18. *Jobs* answer, c; 19. 6 *Zophar*'s second reproofe, c; 20. *Jobs* answer, c; 21. 7 *Eliphaz* his third reproofe, c; 22. *Jobs* answer, c; 23. 24. 8 *Bildad*'s third reproof, c; 25. *Jobs* answer by shewing Gods Majesty, c; 26. 27, 28. and by paralleling

leling his present calamity with his former felicity, c; 29, 38, 31.

2. The Moderators in this dispute are,

1. *Elihu* 31 who first reproves

*Job* friends, c; 32. *Job* himself, c; 33.

2. Renders the Reasons of his reproof drawn from the Majesty of GOD,

c; 34. 2. Exhorts *Job* to Repentance, c; 35.

4. Returns to the Description of GODS Majesty, c; 36.

37.

2. God himselfe who reprehends and convinceth *Job* of ignorance, and infirmity, by Arguments drawn from the Creation and Gubernation. 1 Of the Meteors, c; 38.

2. Of other creatures, especially of the more considerable creatures, viz. The Lyon,

c; 39. Elephant, c; 40.

Whale, c; 41.

III. *Jobs* recovery out of his adversity, described. 1 By his preparative to it, viz. *Jobs* penitentiall confession of his sin, &c. This was the sweet fruit of the Dialogue with

*Job*. 2 By the manner of his Restitution, &c. c. 42.

2. Do

2. Doctrines of more generall reference unto all sorts of persons, are contained partly in Davids, partly in Solomons Books, whereof some were written originally in prose, others in Metre, *Trebat. in Oecon. Bible.*

## Psalmes.

I. **I**n Davids Book viz. That which was (if not wholly, as some thinke, *August. de Civitat. Dei, l. 17 c. 14:* Yet) principally penned by David, i. e. THE BOOK OF PSALMES. It is called in Hebrew, by the latter Hebrewes (who gave names or Titles to Books, סֵפֶר תְּהִלִּים *Sepher Tehilim. i. e. The Book of Hymnes, or Praises:* because the Divine Praises of God are the chiefe subject-matter of the Psalmes. In the Old Testament, THE PSALMS OF ISRAEL 2 Sam. 23. 1. Because penned for the use of the Israel of God. In the New Testament, *Ψαλμοι* The PSALMS Luk 24. 44. And *Βιβλος Ψαλμων* i. e. The BIBL or BOOK OF PSALMES, Luk 20. 42. Act. 1. 20. Because the

Psalmes

Psalmes are digested into one volume. The Greeke calls it also *Ψαλτήριον* i. e. The *Psalter*; From the *Psalttery* a musical instrument, used in singing of the Psalmes. Anciently it was called *Soliloquium* i. e. The *Soliloquy*; because it contains the Saints sweetest and secret talkings with God in prayers and praises, and Gods with them in precious returns. *Baroa Biblia*, or *Summary*, *V. Test.* i. e. The *little Bible*, and the *Summary of the Old Testament*. *Luth Totius Scripture Epitome.* i. e. The *Epitome of the whole Scriptures*, *Athanas. in Epist. ad Marcel.* It is a compendium of all divinity, a common shop of Medicines for the soule, an universall store-house of good Doctrines profitable to every one in all conditions. *Basil in Psal.* By *August. lib. Psalmorum Prol.* its called *Tutela pueris, juvenibus ornamentum, solatium senibus, mulieribus optissimus decor.* i. e. A *safeguard for children, an Ornament to youth, a solace to aged men, and the fittest comlineesse for woman.* The psalmes are a Jewel made up of the Gold of Doctrine of the pearles of comfort, of the Gemmes of prayer. This book is a Theater of Gods works. A sweet field

field and Rosary of Promises. A Paradise of sweet fruits and heavenly delights. An ample Sea wherein tempest tossed, soules finde richest pearles of consolation. An heavenly Schoole wherein God himselfe is chief instructer. The abridgement, flower and quintessence of Scriptures. A glasse of divine grace, representing to us the sweetest smiling fatherly countenance of God in Christ. And a most accurate Anatomie of a Christian soule, delineating all its affections, motions, temptations, plunges with their proper remedies. *Incipientibus primum efficitur elementum, proficientibus incrementum, perfectis stabile firmanentum, totius Ecclesia vox una. i. e. It is rudiment for the young, increase for the proficient, firme establishment for the perfect, its as but one voice of the whole Church.* August. *ibid.*

In a word, *Quid est quod non discatur in Psalmis? Non omnis magnitudo virtutis, non norma justitia, non pudicitiae decor, non prudentiae consummatio, non patientiae regula, non omne quicquid potest dici bonum procedit ex ipsis? Dei scientia, perfecta prae-nunciatio Christi in carne venturi, & communis resurrectionis spes, suppliciorum*



*pliciter metus, glorie pollicitatio, mysteriorum revelatio. Omnia prorsus in his velut magno quodam & communi thesauro recondita atque conser-  
ta sunt bona. i. e.* What is it that may not be learned in the Psalmes? Doeth not the greatnesse of all vertue, the Rule of Righteousnesse, the gracefullnesse of charity, the Consummation of prudence, the law of patience, and every thing that may be called good, flow from them? The knowledge of God, the perfect Prediction of Christ to come in the flesh, the common hope of the Resurrection, the feare of punishments, the Promise of glory, the revelation of mysteries, yea all good things are hid and heaped together in these Psalmes, as in some great and common Treasury.  
*Aug. in Lib. Psalmorum Prolog.* For, if wee look at the matter of the Psalmes, how rich is it! Consider,

In

	<p>1. Information; thence          arise Psalmi διδακτι-          κοί, the Didacticall          or Teaching Psalms.</p>
<p>2. God          Healeth          within us.          by</p>	<p>2. Exhortation; thence          the ἐκθαρτικοί or παρα-          ουστικοί, i.e. the Hor-          tatory Psalms; or          Admonitory Ps.</p>
<p>3. In the          Book          of          Psalms</p>	<p>3. Consolation; thence          the παρηγοητικοί, i.e.          Consolatory Psalms.</p>
<p>4. We deal          with God          by</p>	<p>4. Narration of things          already past; thence          ἱστορικοί, i.e. the Hi-          storick Psalms.</p>
<p>5. In the          Book          of          Psalms</p>	<p>5. Prediction, or fore-          telling of things to          come; thence Psalmi          προφητικοί, i.e. the          Prophetick Psalms.</p>
<p>6. Prayer</p>	<p>6. Prayer; whence          Psalmi εὐχτικοί,          i.e. Petitory or          Praying Psalms.</p>
<p>7. We deal          with God          by</p>	<p>7. Praise and thank-          giving; thence          Psalmi εὐχαριστικοί          i.e. the Gratula-          tory or Thanksgi-          ving Psalms.</p>

**Penmen** of the Book Psalmes are supposed by some to bee many; and the Tittles of diverse Psalmes do import as much unto us, Ten Penmen are enumerated, viz. *David, Solomon, Moses, Asaph, Ethan, Heman, Jeduthun*, and the three sonnes of *Korah*; but *Augustine* thinks *David* was Penman of them all, *de Civitat. Dei* l. 17. c. 14. However *David* penned greatest part of them, as the Titles and Testimonies in the New Testament do intimate.

Some think that *Ezra* after the Babylonish Captivity, collected these Psalmes, (before dispersed) into one volume. Some think this was done by King *Hezekiah's* friends or servants before the Babylonish captivity, *Athanasius* in Synopsi.

**Sum and Scope** of the Psalmes, seemes to be. To set out the sweet intercourse and communion betwixt God and his Church and people, in all outward conditioins, and inward soul cases; how therein they are weak or strong believe, hope, joy; lament, confesse, pray, vow, praise the Lord, &c. as occasion requires; and how God tries, delivers, comforts, supports, encourages, instructs, enables them, and aishfully deals with them, in all variety

riety of their cases and conditions. But every particular Psalme hath his particular Scope ; handling distinct matters upon distinct occasions. Some being penned before, some under, some after the Babylonish Captivity, as is evident.

**Principall parts.** This Book is by the Hebrews divided into five Books viz.

1. From *Psal.* 1. to the end of *Psal.* 41. concluded with, *Amen* and *Amen*
2. From *Psal* 42 to the end of *Psal.* 72 shut up with *Amen* and *Amen* Ended are the *Prayers of David son of Iesse.*
3. From *Psal* 73, to the end of *Psal.* 89. closed with, *Amen* and *Amen.*
4. From *Pal.* 90, to the end of *Psal.* 106. ended with, *Amen, Halelu-jah.*
5. From beginning of *Psal.* 120 to the end of *Psal.* 150. concluding with *Halelu-jah.*

This Division seems to arise from the peculiar close of these five *Psalmes.*

Or thus, The *Psalmes* are either 1 Directed from man to God, as the 1 *Praying*, and 2 *Thanksgiving* *Psalmes.* 2 Or from God to man. As the *Psalmes* which are 1 *Hortatory*, 2 *Consolatory*, 3 *Didacticall*, 4 *Propheticall.*

*The Particular unfolding of the Penman,*

Penman, Kind, Oecasion, Matter, Scope and Principall Parts of every Psalm severally, will make a large Appendix to this Tract, and is reserved till some other opportunity.

2. In Solomons Books, (the wisest of Kings, 1 King: 3. 12. and 4. 29.) His Books are three, which according to the severall Doctrines, and matters comprised in them, we may distinguish into 1 Proverbiall, 2 Penitentiall, 3 Nuptiall. It is hard to say at what time these severall Books were penned By Solomon, yet perhaps the Nuptiall Book, was penned in his younger years, when his affections were more warme, active, lively in spirituals, The Proverbiall Book in his manly ripe age, when his prudence and parts were at highest, most grave, solid, settled: And the Penitentiall Book in his old age, after all the vaine courses which he had lost himselfe in, as the current of the Book seems cleavly to evidence.

## Proverbs.

1. **H**is Proverbiall Book called the PROVERBS OF SOLOMON, because though it containe

containe other's Proverbs, yet most are *Solomon's* Prov. 1. 1. In Heber. מִשְׁלֵי שְׁלֹמֹה *Mishle She-lomoh*, i. e. either *Similitudes*, or *excelling sentences*, that overcome and beare rule over the rest, from *mashal*, which notes dominion.

This book was **penned** not by one, but by divers: and that not at one, but at severall times. *Solomon* penned the nine first chapters, in that Order, as they are, as also c. 10. to c. 25. *Carwright* in loc. *Solomon* was Author of the Proverbs also, from c. 25. to c. 30. But the men of *Hezekiah* King of *Judah* copied them out, Prov. 25. 1. probably they collected them out of other writings of *Solomon*, and ranked them in this Order where in we now have them. *Alsted*, *Prælog. Theol. l. 2. c. 120.* *Carw.* in Prov. 25. 1. and *Iun. ibid.* who thinkes they extracted these Proverbs out of the Records of the Acts of *Solomon*, and digested them into a body; most of these Proverbs appertaining to *E bicall* and *Civil* administation. The thirtieth chapter was **penned** by *Agarsonne* of *Iakeb*, c. 30. 1. of him we read elsewhere no further mention

mention in Scripture. He was a Prophet, *Prov.* 30. 1. His *Proverbiall Prophecy* is annexed to *Solomons Proverbs*, perhaps because of mutuall resemblance between them.

The 31th chapter containes the *Proverbiall* instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*) in his tender years, which instructions King *Solomon* committed to writing afterwards. *Iun. in loc.* *Cartw. in loc.*

The **Scope**. To instruct men in true wisdom and understanding, the very head and height whereof is the sincere fear of the Lord, *Prov.* 1. 2. to 8. To this end the Book is filled with choice succinct sententious *Aphorismes*, *Adages*, or *Proverbs*, compendiously holding forth duties of *Piety* to God, *Equity* to man, *Sobriety* towards ones selfe.

*Generall Distribution* of the Book take thus.

I. Here's *Solomons* *Preface* to his *Proverbs*, which hath a methodicall texture and coherence in it selfe, c. 1 to 10.

II. Here is the whole body or book of the *Proverbs* themselves, which are either,

1. *Solomons owne Proverbs*, which

G

or

or most part are pithy, distinct Aphorismes, without method, dependence, coherence, &c. and these

1 Written by *Solomon* himself, c: 10. 1 to c: 25. 1. 2 Written by him, and collected by the men of King *Hezekiah*, as c: 25. 1. to c. 30. 1.

2. Or others *Proverbs* by way of Appendix annexed to *Solomon*, viz.

1 Of *Agur*. c: 10. 2 Of *Bahsheba*, but written by *Solomon*, c, 13.

## Ecclesiastes.

2. **H**'s penitentiall Book, *Solomon*'s *Retractions*, or *Recantations*, called in Hebrew, *קוהלת* i. e. The WORDS OF THE PREACHER *Ecclef.* 1. 1. and to the same sense in Greek, Latine, and English, **ECCLESIASTES**, or **The Preacher**, because *Solomon* being furnished with wisdom and manifold experience touching the vanity of all things besides true Religion, *preache* h the same to the Church for their instruction and warning of all Gods people: This Book he wrote in extreame Old age, Repenting of his fall: This seemes to be  
one



one of his last Acts, according to that,  
2 Chron: 9. 29.

**Scope** of this Book is to evidence wherein a mans true happinesse consists, viz. not in any sublunarie, naturall, created excellency, all such being vanitie of vanities, extreamest vanity and vexation of Spirit; but onely in true sincere feare of God, and truth of Religion, compare *Eccles: 1. 2.* with *Eccles: 12. 13, 14.*

**Principall parts**; To this end, touching true happinesse, he insists upon it.

1. *Negatively*, showing where it is not to be found, viz. *Generally*, not in any meer, naturall, sublunarie treasure in this world. *Specially*, not in 1 *Knowledge* of all naturall things. 2 *Pleasures*, or sweetest earthlie delights. 3 *Highest Honours*, Or 4 *Compleatest riches*, c: 1. to c: 7.

2. *Positively and Affirmatively*, wherein true felicity is to be found, and this he shoves, 1 *Particularly*, declaring what are the decrees and meanes of happinesse so farre as a man may attaine thereunto in this imperfect life, c: 7. to c: 12. 8.

2 *Summarily* in the close of the

whole Book, c. 12. 8. to the end.

*This Book is an undeniable Argument of Solomons repentance after his Relapse, and consequently of his salvation.*

## Song of Songs.

3 **H**is Nuptiall Book, treating of the spirituall Contract, and Marriage betwixt Christ and his Church, called the SONG OF SONGS, which was Solomons, c. 1. 1. and CANTICLES, because of all Solomons Songs, which were 1005, 1 King. 4. 32. This was the choicest and most excellent; the matter thereof being one of the sweetest spirituall mysteries, viz. The Churches spirituall espousals to, and Communion with Jesus Christ, that great myserie, Eph. 5. 32.

**Scope** of the Song, is, (under the Metaphor or Allegory of lovers upon Contract and intending Marriage,) to shadow out to us that sublime, spirituall happy union and Communion betwixt Christ and his

his Church inchoate in this life, more imperfectly with the Jews: more perfectly with the Gentiles: Consummate in the life to come. This is carried on dialogue-wise betwixt *Christ* and his *Church*; His *friends* and her *damosels*, being the foure speakers, especially the two first. As is the custome of a *Bridegroom* and a *Bride*.

**Principall parts**, of this *Song of Songs*.

I. *The Inscription*, denoting the 1 kinde of writing; 2 Excellency 3 and Penman of it c: 1. 1.

II. *The substance of the Song*, Streaming out a Torrent of spiritual love betwixt *Christ* and the *Church*, laid down Dialogue wise, in a familiar *Colloquy* betwixt 1 *Christ* as the *Bridegroom*. 2 The *Church* as the *Bride*, and 3 the *friends* of them both rejoycing in the marriage: All in a continued Allegory. Herein are particularly,

1. The Ardent *desires* of the *Church* after *Christ*, as impatient of his absence: with *Christs* acceptance thereof, c: 1. v. 2. to 9.  
2. The Reciprocall invitatory *Commendations* of one another, and the mutuall gratulations and contentment of *Christ* and the *Church* in one another, c: 1. 9. to the end of c: 2.

3. The *Churches renewed desires* night and day, at home and abroad, in the *City* in the *fields* (as it were) to bring *Christ* neer-

er to her self, c: 3. 1. to 6. yea, rather to have her self brought immediately to the full enjoyment of Christ in heaven, *ver.* 6. to the end.

4. Christ most affectionately *Praise* his Church in her Members, professing himself ravished with her faith, graces, and spirituall beauty, c; 4. 1. to 15. which is amplified 1 By the Churches self-denying, acknowledging all her graces to come from Christ as the fountaine, *v.* 15. 2 By her prayer for his influence to make her (as a Garden of spices) more and more fruitfull; and for his presence to accept her fruit, *v.* 16. 3 By Christs satisfying her desires, comming into his Garden, Accepting the fruits thereof, and welcoming his friends, c: 5. 1.

5. The Churches Spirituall *Desertion*, in Christs withdrawing himself from her. Where are, I. *The occasion of it*, Her carnall Security, c: 5. 2, 3. II. *The manner of it*; withdrawing, yet leaving some quickning grace behinde him, *v.* 4. 5. III. *The Consequents of it*, in respect of, 1 The Church her self, *v.* 4. 5. 6. 2 The *Watchmen* abusing her, *ver.* 7. 3 The *Daughters of Jerusalem*, whom she charged to signifie her distresse to her beloved. *v.* 8. This charge is amplified, 1 *Partly* by the inquiry of the *Daughters of Jerusalem*, what Christ is? *ver.* 9. 2 *Partly* by the Churches

- Churches Patheticall description of Christs transcendent excellencies, v. 10. to the end, 3 Partly, by the inquiry of the daughters of Jerusalem, after Christ, c. 6. 1. 4 Partly by the Churches declaring to them, where Christ was, viz. He was now returned, and gone down into his Garden, c. 6. 2. 5 Partly by her affectionate complacency in Christ returned, ver 3.
6. Christs sweet and *consolatory* deportment towards his Church after her Desertion, & his returne to her. Wherein, 1 He assures her she is as precious in his eyes; and as deare to his heart as ever, c. 6. 4. to 11. 2 He declares his desire after the Spirituall Spring of the Churches graces, after the winter of her afflictions, v. 11. 3 He discovers the Rapture of his ravished affections to her, most sweetly inviting her to himself, ver. 12. 13. most highly commending her throughout, c. 7. 1. to 8. and promising his presence, and what he will do for her; that shee may become most delightfull to him, v. 8. 9.
7. Finally, the Church reciprocates her utmost affection to Christ, for his love. And this, I. More *Generally*, c. 7. 10. II. More *Particularly*, Her desire, 1 That Christ and shee may goe together to view their husbandry, whither their plants did flourish and fructifie, viz. The Gospel thrive, ver. 11. 12, 13. 2 That she may enjoy

Christ most intimately and familiarly, c. 8. 1, 2, 3. 3 That the Daughters of Jerusalem may not disturbe him v. 4. 4 That it may be considered, what she hath *for-gone* and *und rzone* for Christs love; v. 5. 5 That Christ would give her a fuller *Confirmation* of his love; *setting her as a seal upon his heart*: and a fuller *Manifestation* or evident assurance thereof, *Setting her as a Seal upon his Arme*, strengthening, helping her, &c. and this because she beares to Christ an invisible and unquenchable love, ver. 6, 7. 6 That the *Gentiles* called *A little Sister*, may be called, and incorporated into the Church with the Jews, ver. 8. 9, 10. This is amplified by Christs common care of both, as one Vineyard, kept by himselfe, not by others; as *Solomons* was, ver. 11. 12. Christ teaching his Spouse her duty, *To her neighbours* in publishing and bearing witnesse to his Truth; *To himselfe* in Prayer and thanksgiving, ver. 13.

III. *The conclusion* of the Song, containing the Churches most Ardent Desire after Christs second coming, that the marriage betwixt Christ and her self, may be compleatly consummated in Heaven *those Mountaines of spices*, c. 8. 14.

III. THE

## III. THE PROPHETICALL BOOKS.

**T**Hus farre of Books *Historicall* and *Doctrinall*, Now to the Books *Prophetickall*. For distinction sake they are called **PROPHETICALL**, because the matter of them is principally *Prophe-ticall*, though many *Historicall* and *Do-ctrinall* passages are also inserted in them all along; as there are many prophecies of things to come, dispersed up and down the other Books which yet are principally *Historicall* and *Doctrinall*.

These *Prophe-ticall Books* are in all 16, (*Lamentations* being counted an Appendix to *Jeremiah*) they may be considered, 1. According to the times of their prophecy and writing. 2. According to their Order as set in our Bibles. They are not placed in our *Bibles* in that method and Order as they were at the first spoken and written by the prophets.

1. *According to the times wherein they were first prophe-sied and written.* These times are for most part discovered in the beginning of the severall Prophecies, and of such we may determine certainly: or they may be collected from other Scriptures, or the matter of the prophecies, of which we cannot conclude altogether so clearly.

These

These times may be referred ( as the *Historical* books ) to three principall Periods, viz. 1. *Before*, 2. *Neere* or *under*. 3. *After the Babylonish* captivity. And if in these three periods wee parallel these *Prophets*, with those *Historicall Books*, they will notably help to cleer and explain one another.

I. *Before the transportation of Israel into Babylon*, These prophets prophesied and wrote, viz.

1, Under *Uzziah* King of Judah, and *Jeroboam* the second King of Israell.

*IONAH*, he prophesied before or about beginning of *Jeroboams* Reigne, See *2 King. 14. 25* *Aslun. noteth in Jonah 1. 1.* About the close of his Reigne thinks *Drusus in Quæstis Ep st. 9.*

*AMOS*. See *Amos 1. 1.*

2. Under *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of Judah, and *Jeroboam* King of Israel.

*HOSEA*. *Hos. 1. 1.*

*JOEL*. *Joel* prophesied about the same time with *Hosea*, as is thoght; because the things prophesied in *Joel*, relate to the dayes of *Uzziah* and *Jeroboam*.

See



> See Jan. Annot. in Joel  
1. 1.

ISAIAH. Isa. 1. 1. (here the days  
of King Jeroboam are not  
mentioned.)

MICHAH. Only under Jo-  
sham, Aha, and Hezekiah,  
Mich 1. 1.

3. Under Josiah.

JEREMIAH. Till the ele-  
venth year of Zedekiah, Jer.  
1, 2, 3. being compared with  
Jer. 51. 64. *Iun.* Annot. *ibid.*

LAMENATIONS. Writ-  
ten by *Jeremiah*, upon occasion  
of King Josiah's Death, 2 Chr.  
35. 25.

ZEPHANIAH. Zeph.  
1. 1.

> OBADIAH. Seems to be  
contemporary, with *Jeremiah*  
compare his prophecy with  
Jer. 49. 7. &c. and Ezek. 25.  
13. &c. See *Iun.* in *Obad* 1.

NAHUM. About the close  
of Josiah's Reign as the mat-  
ter of the Book, and the har-  
mony of the History import.  
See *Iun.* in *Nah.* 1. 1.

HABBAKKUK. About the  
end of Josiah's Reign, or in  
his sons Reign, *Iunius* in *Hab.* 1. 1.

II. Neere

II. Neere upon, and under the Babylonish Captivity.

**DANIEL.** In the third yeere of Jeboiakim's Reigne, Dan. 1. 1.

**EZEKIEL.** In the fifth yeere of King Jeboiakim's Captivity, Ezek. 1. 1, 2, 3.

III. After their returne from Babylons Captivity.

**HAGGAI.** In the second yeere of Darius, and the sixth moneth, Hag. 1. 1.

**ZECHARIAH.** In the second yeere of Darius, the eighth moneth, Zech. 1. 1.

**MALACHI.** Last Prophecy of the Old-Testament. Reproves the corruptions after building of the Temple. See Lun. in Mal. 1. 1.

II. According to their Order as they are placed in our Bible. And so they are resolved into two Ranks, viz 1. The Greater Prophets, viz. The soure first (the Lamentations being annexed as an Appendix to Jeremiah,) so called, not because these had greater authority, then the others, but from the greatnesse of their Bookes; The prophecy of Isaiah, being neere as big or bigger then all the lesser prophets, together.

together. 2 The **Lesser Prophets**. viz. The twelve latter, *Hosea*, &c. Which were digested into one volumne of old by the Jewes, ( called the *Booke of the Prophets*, Act. 7. 42. ) some of them being very small, lest any of them should be lost. All these books are named from their **Penmen**, except the *Lamentations*.

I. The **Greater Prophets**, are the Books of *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.

## Isaiah.

**I**SAIAH. This Poore is set first, ( though in time *Jonah*, *Amos*, *Hosea*, and *Joel*, seeme to have been before him ) perhaps, because of the excellency of the Prophecy, most frequently, fully and clearely prophcying of Christ, as if Christ had been exhibited already, had suffered already. Hence the *Ancients* called him *Evangelisticus Propbeta*, & *propheticus Evangelista*. The *Evangelicall Prophet*, and *Propheticall Evangelist*, Or the *Evangelist and Apostle of the Old Testament*. Christ and his Apostles

Apostles greatly esteemed this Book, it being oftner alledged in the New Testament, then any other Book of the Old Testament, except the **Psalms**. Some observe *Isaiab* to be quoted sixty times, the Psalmes sixty foure times. *Alsted. Ethiopians* had great respect to this Book as appears, *Act. 8.27. 28.*

**Time** of this Prophecy was in foure Kings Reigns, *Isa. 1. 1.* if we reckon from the death of *Vzziah*, *Isa. 6. 1* till the fifteenth yeare of King *Hezekiah*, when the Babylonish Ambassadors came to *Hezekiah* & saw all his Treasures, *2 King. 20. 12, 13, 14.* He must at the least prophecy forty five years: but its probable he prophecied longer.

**Scope**; To hold forth the true Messiah clearly as the only sufficient Remedy against all sin and misery.

**Generall parts**, This prophecy is either.

1 **Comminatory**, as it is for the most part, till c: 40. these promises are now and then inter-woven; Herein. 1 The Jewes are threatned, c: 1. to c: 13. 2 Enemies of the Jewish Church are threatned, for the Churches benefit, c: 13 to c: 29 3 The Jewes againe are threatned with the Babylonish Captivity, c: 29. to 40.

2 **Pro-**

2 *Promissory*, and that 1. For the Restauration of the Old Church of the Jews from the misery of that Captivity. c: 40. to c: 49. 2 For the completing and consummation of the Churches glory in the Gospel times by Christ himselfe, c: 49. to the end of the Prophecy.

## Jeremiah.

**JEREMIAH.** He was of the Towne of *Anathoth*, Jer. 1. 1. a very young man when he began to prophesie. Jer. 1. 6.

**Time** of his prophecy was in dayes of *Josiah*, *Jehoiakin* and *Zedekiah*, Jer. 1. 2, 3. which must needs be forty three years at least by computation, both in *Judea*, and *Egypt*.

**Scope.** To divorce the Jewes in his times from their many horrid sins, denouncing heavy judgements against them: But to comfort the true servants of God in their lowest misery, with promises of Christ, and threatnings against all their enemies.

**Generall parts** Herein are

1. *The preface*, containing the vocation of *Jeremiah*, c. 1.

2 *The Prophecy it self*, which is directed both

both against the Jews & the enemies of the Jewes, 1 Against the Jewes in *Iudea*, under King *Josiah*, c: 2. to c: 21. Under *Jehoiachim* and *Zedekiah*, c: 21. to c: 43. 2 in *Egypt*, c: 43. 44. 45. 2 Against the Jewes enemies. viz. Egyptians, c: 46. Philistines and Tyrians, c: 47. Moabites, c: 48. Ammonites, Edomites, &c. c: 49. Babylonians, c: 50. 51.

3. *Conclusion Historicall*, annexed to the Prophecy by some other then *Jeremiah*, c: 52.

## Lamentations.

UNto the prophecy of JEREMIAH may be annexed as an *Appendix* the Book of LAMENTATIONS, called in Hebr. קִינוּת *Kinoth*, i. e. *Lamentations*; 2 Chron. 35. 25. and אֵכָב *Ecbah*, viz. the first Hebrew word of the Book (as many other Books are named by the first word of the Book). This Book seems to be penned by *Jeremiah* the Prophet, upon the death of that precious King *Josiah*, 2 Chron. 35. 25. when the Jewes fell to their sinfull confidence in *Egypt*, which Beginning of sorrows and miseries gave

gave *Jeremy* occasion, ( he knowing by the spirit of Prophecy the judgments which should befall them ( to lament all the miseries from *Josiahs* death, till the destruction of the Temple and *Jerusalem*, and captivity of the people in *Babylon*. The four first chapters are penned alphabetically, ( as many *Psalmes* are for help of memory in such an excellent piece as this is, ) In 1. 2. 4. chapters every verse begins with a distinct letter of the *Hebrew Alphabet*, c: 3. hath only every third verse so beginning. Most mournfull melting, pathericall affections abound in the whole Book. *Greg. Nazianzen*. Affirmed thus of himself, *As oft as I take this Book into my hands, and read the Lamentations, I perceive my speech to be stopped, and I am overwhelmed with tears, and methinks I see that Calamity as it were set before mine eyes, and I joyne Lamentations with Jeremiah; Greg. Nazianzen. Or. 12. pag. 202. Paris, 1630.*

**Scope**, seemes to be this. Lively to point out the severity & impartiality of Gods judgements even against his own dearest people the Jews for their iniquities, inviting them to repentance, faith and prayer, for obtaining

ing of Gods favour in pardoning of sin, and removall of judgement.

**Principall parts.** Are:

1. *Narratory*, whercin are contained.

1. A most *Patheticall Description* of the woful miseries, overwhelming *Ierusalem* and *Judea*, yet all acknowledged to be most justly inflicted for their sin, c: 1.

2. A mournfull *expostulating lamentation* for the desolating miseries upon all persons and affaires, Civil or Ecclesiasticall in the whole Kingdome, c; 2. 1, to 19.

3. The *Propbets counsell* to them to Convert to God and pray; and hee gives them a forme of words, c: 2. ver. 19. 20, 21, 22.

4. The *Churches sad complaints* (in one mans person) of Gods many and heavy afflictions upon her, c. 3. 1. to 18.

5. The *Arguments of comfort*, where-with the Church supported her self in these extremities, v. r. 18. to 42.

6. How the Church *eased her heart* in crying to God for her selfe, against her enemies, ver. 42. to the end.

7. Most *Patheticall Aggravations* of her calamities, c. 4. 1. to 21.

II. *Minatory*, against the enemies of *Israel*. c; 4. 21.

III. *Pro-*



III. *Promissory*, to the afflicted daughter of *Sion*, c. 4. 22.

IV. *Penitency*, wherein the Church of God. 1 bewaileth her miseries, 2 Acknowledgeth sin to be the cause thereof. 3 *Deprecates* his wrath, 4 And implores his mercy c. 5.

## Ezekiel.

**EZEKIEL**, Hee was descended of the Priestly stock, *Ezek* 1. 3. *Prophecyed* in the land of *Chaldea*, to the Captives and Gentiles, in the fifth year of *Jehoiachin's* captivity, *Ezek* 1. 1, 2, 3.

**Scope.** To comfort the Church of God in Captivity and to instruct them how to behave themselves therein, amongst profane Heathenish idolaters.

**Generall Parts.** Herein are,

I. *The Preface* setting forth the Prophets calling to this office; Gods call, c. 1. *Ezekiels* fearfulness, c. 2. Gods confirming and strengthening him, c. 3.

II. *The Prophecy it self*, containing three Ranks of Sermons preached at severall times, to severall persons, &c. 1 *To the Jews*, whom he sharply rebukes & threatens for their impieties in seventeen severall

ral] sermons, c: 4. to c: 25. 2 To the enemies o' Gods people, whose ruine and destruction hee foretels in eight sermons c: 25. to c: 33. 3 To the Jewes, exhorting them to repentance, and encouraging them to hope, not only for an *inchoate* deliverance from *Babylons* slavery, and that in six sermons, c. 33 to c: 40. But also for a *consummate* spirituall deliverance from spirituall misery by Christ the *Messiah*, and this is set out in vision 1 Of the new Temple to be erected, c: 40. 41, 42. 2 Of the new Worship of God to be restored, c: 43. 44. 3 Of the new *Jerusalem*, and new earth that should be discovered, c: 45. 46, 47, 48.

## Daniell.

**D**ANIEL, Daniel was carried captive with the Jewes into *Babylon*, Dan. 1. 6. living and prophesying among the Captives, a long time, foretold future events to the end of the world. Was a man of an excellent spirit, Dan: 5. 12. Author of this Book, *Matth.* 24. 15. Dan: 12. 4:

**Scope,** To display unto Gods Church and people, Gods wise and faith-

faithfull dealings with them in all states, from dayes of *Nebuchadnezzar* till Christ, for the comfort of the Jews, and from Christ to the end of the world, his peculiar providence over his own in all their distresses and deliverances, for the comfort of the Saints under the New Testament.

**Generall Parts.** This Book relates principally two sorts of matters, viz.

1. *Matters done already for time past*, laid downe *Historically* c: 1. to 7. and these things are reported. 1 Summarily, c: 1. 2 Severally under the *Babylonian Monarchie*, whereof wee have 1 The Rise, c. 2. 3. 2 The Growth, c. 4. 3 The close, c: 5. Or under the *Perſian Monarchie*, c: 6.

2. *Matters to be done afterwards for future*, laid downe *Prophetically*, c. 7. to the end of the Book. He prophesies, 1 *Of future Calamities*, where, in dayes of *Belshazzar*, he had a double vision Of the foure beasts, c. 7. Of the Ram and He-got, c. 8. In the time of the *Perſian Monarchie*, where hee hath a double vision, One in the first year of *Darius* the Mede, c. 9. The other in the third year of *Cyrus*, c. 10. with the exposition of them, c: 11. 2 *Of the Eleſts deliverance from theſe calamities*, both before

before and after Christ to the worlds end; though calamities of the Saints be sharp and long, yet at last deliverance shall fully come, and the promise thereof not faile, but be exactly fulfilled, c. 12.

2. The lesser Prophets, or Minor Prophets so called, not because they had lesser Authority from God for their Propheticall office, but because their Books are of a farre lesse bulk and volume then the former. They are twelve, *Hosea, Joel, &c.*

## Hosea.

**H O S E A**, he was son of *Beer*, Prophecyed the same time that *Isaiah* did, *Hos*; 1. 1. with *Isa*. 1. 1. 2 He Prophecyed (as is probable) longer then any other of the Prophets; in all about seventy years. Principally deals against the ten Tribes of *Israel*, now and then against *Judah*. His stile is sharp and succinct, which makes him somewhat more darke and obscure.

**Scope**, To convince the Jews; especially the ten Tribes of their many great iniquities, especially of their idolatryes and

and to perswade them to repentance with hope of mercy,

**Generall Parts.** This prophecy is either,

I. *Parabolically*, comprehending two Types. The first being propounded, c: 1. Accommodated, c: 2. The second in c: 3. In both which under the Person of a Prophet, he signifies in himselfe future events, and evils that should befall the Kingdome and kingly house of *Israel*, Captivity, Blindnesse of the people, Illumination and Conversion of a remnant by Christ.

II. *Plaine and naked*. And so it is, Commminatory, and Consolatory: 1. *Commminatory*, which is laid downe chiefly in three sermons, or speciall Prophecies, viz. 1. *Against al Israel*, for their vanity, inhumanity, impiety; too evident in the Kingdomes present bad Government, dehorting *Judah* from *Israels* sins, both by the horroir of their injustice and feare of punishment, c: 4 2. *Against Priests, Israel and the Kings house*, threatning ruine for their spirituall whoredome, and obstinate backsliding from God, observance of humane Traditions, carnall confidence in forraine aid of *Assyrians*, Contempt of Gods word; casting off Gods Covenant, and other wickednesses and hypocrisies, c: 5, 6, 7 And all this under the Person of a judge. 3. *Under the Person of an Herauld*, he proclaims Gods judgements against

against them and the causes thereof, viz: for their defection from his worship and spirituall Kingdome, and from the temporall Kingdome of David, Hypocritie, departing from all good, secure, joyfullnesse, sacriledge and other hereditary sins, threatening poverty deportation, losse of Gods worship, death and devallation, c: 8. 9. 10. 2 *Consolatory*, which containes two sermons. 1 Under the person of a Father, God promising in Christ, that (though neither Prophet, law, mercies nor judgements had brought them to repentance, yet) his Elect should be converted, embrace Christ and the promises c: 11. 2 Disswading them from Perfidiousnesse, Idolatry, Avarice, Pride, he promiseth, (the wicked being destroyed) to preserve a remnant, and to heale the penitent, c: 12. 13 14. in c: 14. putting on the person of a Friend.

## Joel.

**JOEL**, *Joel*, was sonne of *Petbuel*, Joel 1. 1. Some think this *Petbuel* was *Samuel* so called, i.e. *A perswader of God*, Because what he asked of God in Prayer, he obtained. *Alft.*

**Scope**, to convince the Jewes of their sinnes by occasion of an imminent famine and

and to draw them to repentance, holding forth many inviting promises to the penitent.

**Generall parts.** This Prophecy is, 1 *Comm:natory*, threatning a grievous famine (taking occasion thereof, by the Locusts, Caterpillers, and Palmer wormes, the forerunners of a famine) labouring to make the people sensible of present evils, and fins the cause thereof, c. 1.

2. *Hortatory*, stirring them up to publique repentance, c. 2. ver. 1. to 19. Which Exhortation is urged, 1 By promises to his people both touching, *Temporall* deliverances from present evils, ver. 19. to 28. *Eternall* Evangelicall mercies in Christ, ver. 28. to the end of the chap. 2 By *threats* against their adversaries on every side, c. 3.

## Amos.

**A M O S.** *Amos* an heardman of Tekoa, yet furnished with a Propheticall spirit, *Amos* 1. 1. Severely denounceth judgments; is thought to be slaine by *Amaziah* the Priest, **Scope**, To hold forth the severity of Gods judgements against his Churches enemies, and his Church it self; for their sins. Annexing some Evangelicall Promises to a Remnant.

H

General

**Generall parts.** Herein are,

**I. Comminations.** 1 Against the enemies of the Church, for their insolencies against his people, &c. c; 1. 2 Against the Jews and Israelites themselves for their own wickednesses, which threatnings are laid downe, 1 More plainly against their Idolatry, c; 2 3. Violence, c; 4. Impiety, Pride, inhumanity, luxury, c; 5. 6. 2 More darkly and obscurely under three severall Types, the first, c; 7 The second, c; 8 The third, c; 9. and ver. 11.

**II. Consolations** and Evangelicall Promises, c; 9. ver. 11. to the end.

## Obadiah.

**O B A D I A H.** Who he was, is not evident by Scripture, but onely by this Book, that he was a Prophet. He prophesied against the *Edomites*, or *Idu-eans*, who came of *E-lom*, which is *E-sau*, Gen. 36. 18 19. and hated Israelites Jacobs race, as Esau hated Jacob himself.

**Scope,** To threaten ruine to the Edomites, for their enmity against the Israelites, and to comfort the Church with promised Salvation and deliverance in Christ.

**Generall parts.**

1. A Commination of imminent ruine

to



to the Edomites for their enmity against the Israelites, *vers.* 1. to 12.

2. A Prohibition of Edom from further injuring his people, *vers.* 12. to 17.

3 Ample promises of deliverance and salvation to the Church, by the Kingdome of Christ, from al her enemies, *v.* 17. to the end.

## Jonah.

**JONAH.** He was sonne of *Amitai*, *Jonah* 1. 1: Some call him the *Prophet and Apostle of the Gentiles*; because he was sent to preach to *Ninive* the Metropolis of the *Assyrians*, a Gentilish City. This Book is chiefly Histori-  
call.

**Scope,** To shew how God invited the City of *Niniveh* to repentance by *Jonah's* preaching.

### Generall parts.

1. Gods first calling of *Jonas* to preach, to *Niniveh*, with *Jonas* his refusall, Gods humbling him for it, and the effects of that humiliation, *Jonas* his prayer, and deliverance, c. 1. 2.

2. G O D S second calling of him to the same taske, together with *Jonas* his obedience, *Ninive's* repentance, Gods forbearance of the judgement threatned,  
H 2 and

and *Jonas* his passionate causelesse discontent, c. 3. 4. *Nineveh* repenting, aggravated *Israel's* and *Judahs* impenitency.

## Micah.

**MICAH.** He is described, *Mic*: 1. 1. Coetaneous to *Eſay*, imitator of *Eſay* compare them together. Prophecied in corruptest times.

**Scope.** To threaten destruction to *Judah* and *Israel* for their great impieties fomented among them by their Rulers and Prophets; but to comfort the remnant of the Elect by Evangelicall Promises in Christ.

### Generall parts.

I. *His first Sermon.* 1 *Minatory*, both in general against *Judah* and *Israel* for their sins, c. 1. 2. and in especiall against Magistrates for their injustice, c. 3. 2 *Consolatory*, through the mercies of God, and the coming of the *Messiah*, c. 4. 5.

II. *His second Sermon*, containing Gods 1 contestations against their sins, c; 6. 2 Gods consolations of his Elect remnant, with Gospel promises, c. 7.

Nahum.

## Nahum.

**NAHUM.** He is described, *Nab. i. i.* About the same time that *Jeremiah* prophesied in *Judea*, *Nabum* prophesied against *Nineveh* the Metropolis of *Assyria*, relapsing to impiety after *Jonas* his preaching; before *Babylons* Captivity.

**Scope.** To comfort the Jewes and the godly Israelites by the denouncing of judgements against the Assyrians, who under *Pul*, *Tiglath-Pelefar*, *Salmanazar*, *Sennacherib* and *Esarhaddon* their Kings, grievously intested *Israel*: *Esarhaddon* carrying *Israel* Captive to *Assyria* in dayes of *Manasseh*.

### Generall parts.

I. A Preface to the prophesy from the Nature of God. 1 Most potent and severe against all his wicked enemies. c. 1. ver. 2. to 7. 2 Kind and gracious to the godly and faithfull, ver. 7.

II. Denunciation of judgement against *Nineveh*, and the Kingdom of *Assyria*, under the Metaphor of a mighty flood that should at last destroy them, c. 1. 8, 9, 10. Together with the causes of those judgements ver. 11. to the end of the chap.

II. Amplification of these threatened judgements

ments, 1 Partly by a lively *Ad-umbration* and description of them c; 2. 2 Partly by a *Narration* of the causes procuring these judgments, viz. Their Cruelties, whordoms, forceries, Idolatries, c; 3. 1. to 8. 3 Partly by *confirmation* of these threatnings fore-*prophecied*, by example of Gods judgments upon *Alexandria* in *Ægypt*, c. 3. 8. to the end.

## Habakkuk.

**HABAKKUK.** As *Nabum* prophesied against *Niniveh* and *Affyrians*, so *Habakkuk* against both *Jewes* and *Babylonians*.

**Scope.** Both to warne the *Jews* of their overthrow by the *Chaldeans* for their sins, and to comfort them afterwards by their enemies destruction, but their owne life of Faith in deepest afflictions. *The Prophecy is laid down Dialogue-wise.*

### Generall parts.

I. The Prophets Complaint and Expostulation to the LORD against the extreame wickednesse of the *Jewes*, c. 1. 2, 3. 4. II: The LORDS answer to the Prophet, threatening great calamities to the *Jewes*, by the proud destructive *Chaldeans*. ver. 5. to 12. III. A second Expostulation of the Prophet, against the cruel oppression of

of Jewes, as well good as bad, under the wicked blasphemous King of Caldeans, *v. 12. to the end of the chap.* IV. Gods second answer to the Prophet. 1 Directing the good to manage such deep afflictions under the Caldeans; *viz.* By living by faith in hope of deliverance, *c. 3. 1. to 5. 2* Threatning to be avenged upon the Caldeans for all their wickednesse and cruelty against his people, *v. 5. to the end of the c. V.* The Prophets sealing up the Doctrine of the life of faith in his excellent prayer penned in his own and the Churches name, *c. 3.*

## Zephaniah.

**ZEPHANIAH.** His stock, and the time of his Prophecie is described, *c. 1. 1.* He was coetaneous to *Jeremiah*, prophesied the same things for substance, but farre more briefly and succinctly. He prophesied against both Jewes and forraigne Nations.

**Chiefe Scope.** To reprove the wickednesse of the Jewes, especially of the Princes and many of the people, for hankering after Idolatry, expecting it should bee set up againe, Hiding their Idols; even after that glorious Reformation of King *Josiah*. And to comfort the Elect

remnant with Evangelicall promises, and Reformation by Christ.

### Generall parts.

1. *A most severe denunciation* of desolation and other judgements to befall all sorts both in Jerusalem and Judea, for their secret idolatries, oppressions and injurious covetousnesse, c: 1. 2. *An exhortation* of the Jewes to Repentance and self-Reformation both the gracelesse Jewes, and those that had some sparkes of Grace appearing in them. Partly by the exemplary formidable judgements which God would execute upon forraigne Nations in sight of the Jewes, c: 2. Partly by threatnings of judgments against Jews themselves for their sins if they repented not, c. 3. 1. to 8. 3. *A sweet consolation* made up of Evangelicall promises touching the calling of the Gentiles, Restauration of the Church, pardon of sins, Purity and everlasting glory by Christ. c: 3. 8. to the end.

## Haggai.

**H A G G A I.** Of him and the time of his prophecy, See Hag. 1. 1.

**Scope.** To quicken the Jewes that had returned from the Babylonish Captivity, (being now extreamely ingratefully dull in the worke of Reformation,) to lay aside all

all sluggish delays and excuses, and to make haste with the reparaire of the Temple.

**Generall parts.**

I. *Gods sharp reprehension* of the ingratefull sluggish Jewes for their great sin in not repairing the Temple, c: 1. 1. to 12.

II. *Gods singular encouragement* of the Jewes to fall speedily and vigorously to this work, by diverse sorts of excellent promises *viz.* 1. Of his promoting and perfecting the worke, when they should sit close to it: c, 1. 12. to the end. 2 Of the surpassing glory that he would communicate to this latter Temple (though the structure was not so stately) beyond that of the former Temple. c: 2. 1. to 10. 3 Of Gods singular benediction upon the Corne and all the fruits of the earth for their use, if they would buckle diligently to this Temple worke, ver, 10 to 28. 4 Of the glorious excellency of Christs kingdome, the perfection and complement of all reformation, ver. 20. to the end.

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## Zechariah.

**Z**ECHARIAH, His descent and the time of his Prophecy, See in *Zech.* 1. 1.

**Scope.** To encourage and incite the people returned from Captivity, especially the Governours, Zerubbabel and Ioshu-

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ah,

ah, to the building of the Temple.

**Generall Parts.** This Prophecy seems to comprize the summe of five Sermons severally preached by the prophet. viz.

I. *His penitentiall sermon* calling the Jews to repentance. This is prefixed as A Preface, before the following Sermons of mercy and judgement, to prepare for the receiving of that, the avoiding of this, *Zech. 1, 1. 2, 10, 7.*

II *His visionall Sermon.* viz. His Prophetical visions, which are in all eight, some very obtruse; some light may be brought to them, by comparing them with *Dantels Prophecy*. These visions seem to be delivered at once; are contained from *c: 1, 7. to c: 7, 1.* These visions are I. **Visions of Mercy**, as 1. *The vision of men on horse back among the myrtle-trees in the bottom*: pointing out Christs singular presence with, and providence over his Church, in lowest state, *c: 1 7. to 18. 2 The vision of four Carpenters, &c.* intimating how God would break & scatter the horns of his Churches enemies, *c: 1, 18. to the end. 3 The vision of the man with the measuring line in his hand to measure Jerusalem* promising the Restauration and re-peopling of Jerusalem, *c. 2, 4. The vision of Joshua the High-Priest in filthy garments* & Sarah at his right hand accusing him: Showing that though sins of people and Priest might be objected against them, and their intercessors,



fors, yet they had another High-Priest, who would plead their cause, pardon their sin, build the Temple, & quiet his Church, viz. Christ the Branch, c: 3. *The vision of the golden candlestick & the 2 olive trees standing by it:* declaring that Gods grace alone is sufficient for the reparation and preservation of his Church, without all other created means, against greatest mountaines of opposition, c: 4. II. **Visions of Judgment.**

c, 5. and 6 *The vision of the flying Book:* and of the Ephab. evidencing, that though their state should be restored, & his Church established amongst them: yet he would severely punish them for their sins at present, and subvert them for future, if their sins grow riper and riper, c: 5. III **Visions of comfort.** viz. c: 7. *the vision of foure chariots drawn with foure sorts of Horses, coming out from between two Mountains of brasfe;* Comfortably pointing out, the Provident Decrees and Counsels of God immoveable as mountaines of brasfe, and directing (for his Providence begins & steers all actions) the course and motion of the foure chariots and horses, viz. either the foure Empires of the earth, or (as some think,) the Angels of heaven, those ministering spirits (for the fulfilling of his wil for his Churches good; so that whatsoever his Church had or should further suffer under them, was foreseen and fore-appointed by God

God himfelfe; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity, c: 6. 1. to 9. 8 *The vision* or rather *the Historical Prediction of what was really to be done, for his Churches comfort*, viz. the oblation of some Jewes which came from *Babylon*, as Embassadors from the rest, and the typical coronation of *Ioshuah* the High-Priest under which is declared the Kingdom and Priest-hood of *Christ*, together with there establishment and enlargement of the Church under him. c: 6. 9. to the end.

III. *His Casuistical Sermon*, wherein the Prophet at large resolves the Jews in a Case of conscience touching *Fasting*, proposed to him and the Priests with many other Lessons excellently inserted, c: 7. and c: 8.

IV. *His propheticall Sermon*, foretelling future events, c: 9. 10. and 11. wherein are principally considerable, 1 Threatnings of destruction to the Churches enemies, Land of *Hadrach*, *Damascus* *Hamath*, &c. c: 9. 1. to 7. 2. Promises of deliverance and protection to his Church against all their enemies, c: 9. 7, 8. 3 Promissory predictions of *Christs Incarnation*, *Kingdom*, and the *Benefit* thereof to his people from whom all comfort and salvation principally flowes, c: 9. 9. 10. 11. 1. 4 Denunciations of dreadfull judgments even to the Jewes themselves, for their ingratefull & abominable rejection of *Christ* and his Gospel, c: 11.

V. His

V. His Evangelicall Sermon, peculiarly belonging to the Church which Christ had gathered by his Gospel, c: 12, 13, and 14. wherein are laid down many sweet privileges of the Church. 1 The Churches victory over all her enemies, to whom shee shall be *A cup of trembling, A Burdensome stone, A torch of fire in a sheaf*, c: 12, 1. to 7. 2 The Churches safety and protection only from the Lord. c: 12, 7, 8. 3 The Benefits enwrapped in this salvation for the Church. viz. 1 Heart-wounding repentance for their sinne that pierced Christ, c: 12, 9. to the end. 2 Remission of al sins to the penitent by faith in the blood of Christ, c: 13, 1. 3 Purifying of the Evangelicall doctrine from al pollution and defilement, v. 2. to 7. 4 A select separation of the remnant appertaining to the Election from the drossy multitude c: 13. 7. to c. 14, 12. 4 The removall of al the Churches ruined enemies from offending the Church any more, or subduing them to the Church, and consecrating all their wealth to holy uses, c: 14, 12. to the end. *ftbe Book.*

## Malachi.

**M**ALACHI. He prophcyed after the Babylonish captivity, the Temple

Temple being now repaired, and the publick worship restored, against the many notorious corruptions remaining among them, even after such wonderfull mercyes. He is the last prophet of the Old Testament, deciphering out in the close of his Book *John the Baptist*, the first Prophet of the New Testament, *Mal. 4. 5, 6.* with *Luk, 16. 16.*

**Scope.** To call the Jewes, after this Reparation of Gods Temple and worship, to Repentance, from their many and foule corruptions; especially the comming of Christ the Messiah, the great reformer and Refiner of his Church, being so neare at hand.

**Generall parts.** Besides the Title, herein are wrapped up in one continued Sermon, these principall matters,

I. *A Preface* (aggravating the ingratefull wickednesse of the Jewes) drawn from Gods singular love in Election of them in *Jacob*, when he rejected the *Edomites* in *Esaie 1. 2. to 6.*

II. *A sharpe contestation against the People, especially the Priest* the keepers of the law, for their corruptions. *viz. 1.* Against their contempt and pollution of the worship of God, which Priests should have vindicated, by office *c. 1. 6. 10. 2.* Against their corrupt Marriages, both Marriages within fidels & Polygamies. *c. 2. 10. to 17.* 3 Against the wicked.

wickednesse and perversenesse of many, that made a mock of Gods justice and judgments, c. 2. 17. to c: 3. 7. 4 Against their Sacriledge, in robbing God of Tithes & Offerings &c. c: 3. 7. to 13. 5 Against their Atheisticall contempt of Gods feare, worship, and true repentance c: 3. 15. to 4. 5.

III. *An earnest invitation of all to repentance* that so they might be prepared, duely to entertaine the *Messiah*, who with his forerunner *John* the Baptist, in the spirit & power of *Elias*, was now immediately to appeare in humane flesh, c: 4, 5, 6.

*Thus farre of the Old Testament, where in the New Testament is Veiled: Come we next to consider of the New Testament wherein the Old Testament is Revealed.*

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## II. THE

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<p>1. <i>Christ the Head of the Church ; whose Genealogie, Birth, Life, Doctrine, Miracles, Death and Resurrection, are recorded by foure Evangelists.</i></p>	<p><i>Matthew.</i> <i>Marke.</i> <i>Luke.</i> <i>John.</i></p>
<p>2. <i>The Church, Christs body, whose primitive plantation, state and augmentation both among Jewes and Gentiles, is declared in the</i></p>	<p><i>Acts of the Apostles.</i></p>
<p>1. <i>General, which Paul wrote unto whole Churches about matters of generall and publicke concernment, as the Epistles to the</i></p>	<p><i>Romanes:</i> <i>I. Corinthians.</i> <i>II. Corinthians.</i> <i>Galatians</i> <i>Ephesians</i> <i>Philippians</i> <i>Colossians</i> <i>I. Thessalonians</i> <i>II. Thessalonians.</i></p>
<p>1. <i>To believing Gentiles, as Pauls Epistles,</i></p>	<p><i>I. Timothy.</i> <i>II. Timothy.</i></p>

The  
Bookes of  
the New-  
Testament  
are either,

are either,

Epistles,

2. Particular as the Epistles to particular persons touching

II. Timothy.

II. Epistolical, as all the Epistles written by the Apostles either

Titus.

2. Private Occasional affairs, as his Epistle to

Philemon.

1. Epistle (probably written by Paul) to the

2. To the believing Jews, as it is probable all these Epistles were, viz.

James.

James

2. The 7. Epistles commonly called,

Peter.

I. Peter.  
II. Peter.

General, John or the Catholic

I. John  
II. John  
III. John

Epistles of

Jude

Jude,

III. Prophecies, foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by John, the Apostle, viz.

The Revelation.



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11. Compendium  
12. Compendium  
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Number

1. Compendium

Compendium is described in the  
table of the book among the  
last of the collection, and is  
the only one of the Compendium which

is not a translation of a  
foreign work, but is a  
new work of the author.

John





## THE NEW TESTAMENT. II.




THE NEW TESTA-  
MENT, Revealing  
fully and clearly the  
NEW COVENANT in  
Christ, and the Spiritu-  
all administrations there-  
of, is contained in the

Books written since Christs manifestation  
in the flesh. In reading of the Old-Te-  
stament, the veile is untaken away:

——But (in the NEW TESTA-  
MENT) the veile is done away in  
Christ. *And we all with open face, be-  
holding as in a glasse the glory of the  
Lord, are changed into the same image  
from glory to glory. 2 Cor. 3. 14. 18.*  
in the Books of the Old Testament,  
God describes to us, *The Old Cove-  
nant of Grace* in CHRIST veiled un-  
der Promises, Prophecies, and Types: In  
the Books of the New Testament. The  
Lord delineates to us the New Cove-  
nant of Grace in Christ unveyled actu-  
ally

ally exhibited and performed; Christ being the body and substance of all those ancient Types and shadows. *John* 1: 17. *Hebr.* 10. 1. *Coloss:* 2. 17. The Center and meeting place of all the Prophecies and Promises *Luke* 1. 70. and 24. 27. *Acts* 10. 43. 2 *Cor:* 1. 20.

The Books of the New Testament are either, 1 *Historicall*, 2 *Epistolicall*, or 3 *Propheticall*, as further appears in the annexed Table. 

## I. HISTORICALL BOOKS.

THE HISTORICALL BOOKS of the *New Testament*, are such as containe principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *Histories* of the *New Testament*, are 1 *Of Christ the head* of the Church. 2 *Of the Church* of Christ, his body.

I. THE HISTORY OF JESUS CHRIST. himselfe, is contained in the *Foure Evangelists*; wherein Christs *Genealogy*, *Nativity*, *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection*, and *Ascension*, are described. *Matthew*, *Marke*, *Luke*, and *John*, are usually called by way of emphasis, *The foure Evangelists*, because

because they alone wrote the Evangelicall History of *Iesus Christ*. *Matthew* and *John* were Apostles, *Mat*: 10. 23. *Marke* 3. 18. 19. *Marke* and *Luke* were (though not Apostles, yet) holy Apostolicall men, the Apostles disciples, Companions and assistants in the work of the Ministry.

**The generall and common Scope of these foure Histories**, and of the writing of them is that which *John* expresseth in particular, *vi*z. That we might believe that *Iesus* is the *Christ*, the sonne of God; and that beleeving we might have life through his name, *Iohn* 20. 31: Particular ends, and occasions may bee noted in the particular considerations of them;

*This one History of Iesus Christ, is written by foure severall Penmen. The Reasons thereof are worthy to bee enquired into.*

Ancient writers (who much please themselves with the mysteriouse of Numbers) have excogitated divers; Some fetch a Reason from the foure Rivers of Paradise *Origin*. Some, from the foure rings of the Arke wherein the Tables of the Law were contained, *Hieronym*. Some from the foure chiefe Cardinall winds, *Iran*. *Advers: Hereſ:* l. 3. c; 11. Some thinke that the Gospel being to bee dispersed to the whole world,

\* Hæc autem anima lia tria, five leo, five hemo, five vitulus in terra gradiuntur: unde isti tres Evan- gelista in his maxi- me oc- cupati sunt, quæ Christi- tus in carne opera- tus, & quæ præ- cepta morta- lis vitæ exer- cende carnem portantibus tradidit. At vero Joannes super- nubila infirmitatis Humanæ velut aquila volat, & lucem incommutabilis ve- itatis acutissimis atque firmissimis oculis cordis intuetur. Aug. de consens. Evang. l. 1. c. 6. Tom. 4.

world, the world being divided into foure chiefe parts, therefore there were *foure Evangelists*, and hence this History of Christ, written by foure Evangelists, is called *San-cta Quadriga Domini*, i. e. *The Lords cha-riot drawn of foure, wherein Christ rides on in triumph throughout the world, to spread abroad the sweet odour of his knowledge, &c.* D. Aurel. Augustin. de consensu. Evange- listarum, lib. 1. c. 5, 6, 7. Tom. 4. Au- gust. Expol. in Evang. Joan. Tract 36. Iræn. quo supra. Most accommodate that of the foure \* *living creatures*, Ezek. 1. 5. and Rev. 4. 6. to the number of the *Evan- gelists*, but severally *Ambrose* gives, the *Man* to *Matthew*, who begins with Christs pedigree; the *Lyon* to *Marke*, who begins his History of the *Lyon-like* ministry of *John Baptist*, That Evangelicall *Elias*, Christs immediate forerunner; The *Calf* to *Luke*, who begins his Gospel with the *Nativity* of Christ, and that *in a stable*, there being *no roome for him in the Inn*; and the *Eagle* to *John*, who in the beginning of his Gospel soares aloft to that high mysterie of Christs Divini- ty and God-head, D: *Ambros: Præfat.*

in *Evangelium secundum Lucam*. But leave we these notions of wit, which seeme rather to bee similitudes, allusions, or Allegories, used for illustration, rather then Arguments for demonstration, why these foure should write our blessed Saviours History.

*We may rather conceive Christs Historie was written by these foure.*

1. Because God, who appointed many witnesses of Christs doctrine and works, &c. not onely to Jerusalem, all Judea, and Samaria, but to the utmost parts of the earth, *Act. 1. 8.* and *10. 39, 41, 42.* did peculiarly stirre up these foure Persons by his spirit to this work; for holy men writ who were moved, and *as moved by the holy Ghost,* 2 Peter 1. 20, 21.

2. This History of Christ, is the History of Histories, of greatest worth in it self, and concernment to us: and likely to be most opposed by the Devill, and the wicked world, &c. therefore God (that requires two or three witnesses, for confirmation of things, *Deut. 17. 6. Heb. 10. 28.*) makes use of foure witnesses to write Christs story, that by the writings of foure, every thing might be established, beyond suspicion.

3. That we may see the authority of the Gospel, depends not upon the Penmen thereof, but upon the Holy Ghost  
in-

that indites it, and therefore this History is written, not only by *Matthew* and *John*, Apostles, who were eye and eare-witnesses of what Christ did and spake; but also by *Mark* and *Luke* the Apostles followers, who stedfastly believed the Apostles report. *Luke* 1. 1, 2. though not eye-witnesses themselves, yet were incited thereto by the spirit.

4. That this Gospel History might be compleated, one explaining what another left obscure, for matter or order, one supplying what another had omitted, As, *Matthew*, who wrote first, (as *Pareus* thinks *Proem. in Matth.* p 599.) viz. in the ninth yeare after Christs ascension, for the most part relates the things done, but seldome insists upon the order of doing them. *Mark*, who wrote next, viz. in the tenth yeare after Christs ascension, briefly relates what *Matthew* did more largely, (*Mark* being as an Abstract, or Epitome of *Matthew*;) but withall hee more insists upon the ordering and timing of things done. *Luke*, who wrote in the fifteenth yeare, after Christs ascension, having seen others writings, prepounds to himselfe to write of things from the very first, and that methodically; *It seemed good to me also, having had perfect understanding of things, from the very first to write*

write unto thee in Order, Luke 1. 3. In many things hee shewes the order of things by circumstances, and in most agrees with Marke, whence Tertulian calls Luke's Gospel, *Digestum Historiæ Evangelicæ*, i. e. *An orderly digesting of the Evangelicall story*: but sometimes things manifest in Matthew and Mark, hee puts not in their owne place. John who wrote his Gospell in the two and thirtieth yeare after Christs ascension, professedly, (as Eusebius in *hist. Eccles.* testifies) adds the Acts of Christ in the first year of his Ministry, omitted by the rest. And in the rest of his History, he not onely insits much upon Christs doctrine not formerly spoken to, but also expressly notes the Feasts of certaine distinct years, incident in the time of Christs ministry, intimating that the Evangelicall History penned by others, should be distributed into certaine years, according to those Feasts.

5. Finally, though the Holy Ghost could by one and the same contexture of words, have given us the History of Christs words and deeds, (as Gerson noteth) yet not without some great mystery therein, he pleased, *sub quadam concordissimâ, (si ita dici possit) dissonantiâ*, --i. e. under a certaine Harmonious & most concurring dissinancy, (if we may so speak)

to excite the mindes of the faithfull, to the more humble and vigilant investigation of the truth; that so it might appear, the foure Evangelists) did not speak by mutuall Conspiration, but by divine Inspiration.

## Matthew.

**T**HE GOSPEL ACCORDING TO MATTHEW. The English word [*Gospel*] comes from the old Saxon word, [*Gospel*] i. e. *Good speech*. The Greek word signifies *Good tydings*, or a *Good Message*: This word *Gospel* in New Testament, is of severall acceptations. It is used.

1. In bad sense for a false pretended *Gospel*. 1. 6. 7.

2 In good sense and that either,

1. Properly, and so the word is used either

1. Generally, For the Doctrine or Promise of salvation freely by Christ to all that will believe. Thus the Gospel is everlasting, *Rev. 14. 6.* one & the same under Old & N. Testament, *Gal. 3. 8.*

2. Specially, for the Doctrine of grace in accomplishing the Promise by Christ exhibited, this is peculiar to the N. Testament



3 Me-  
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ment, Ro. 1. 1, 2. 2 Cor. 4. 4.

1. For the *Preaching*, or  
Ministry of the Gospel

1 Cor. 9. 12. 14.

2. For the *History of Christ*  
who is the prime Subject  
of the Gospel. Thus the  
books of the *four Evangelists*  
are called **Gospels**.

This Book is called *The Gospel* according to *Mat*, because hee was **Penman** of it. **Matthew**, an Hebr. name, in Syriack **ܡܬܬܬܐ** *Mattha*, some derive it from **ܡܬܬܐ** *Mas*. i. e. *Tribute*, others from **ܡܬܬܬܐ** *Math-eb*, i. e. *to extend, to explaine, &c.* So that *Matthew* should sound as much as, *An explainer, viz. of Scripture*, But rather it is to be deriv'd from **ܢܬܬܐ** *Nathan* i. e. *be bath given or bestowed*, whence **ܡܬܬܬܐ** *Matthan*, *A gift*; so *Matthew* notes a *Gift*, viz. of God, *vid. Greg. Gregori Lexicon sanctum*, Sect. 858. pag. 641. *Matthew* was also furnamed *Levi*, in Hebr: i. e. *associated*. Mark 2. 14. Luke 5. 29. so he had two names. He was the sonne of *Alpheus*, Mark 2. 14. By profession a *Publicane*, sitting at the Receipt of Custome, Luke 5. 27; Mark. 2. 14. with *Matth*: 9. 9. his calling was very infamous among the Jews, yet Christ calls him from the Receipt of Custome

to be a disciple, who presently obeyed, and made Christ a great feast, Luke 5. 27, 28, 29. Mark 2. 14, 15. Matth: 9. 9, 10. He was one of the twelve Apostles. Matth. 10. 3.

**Penman** of this booke, Authority whereof was never questioned by the Church of Christ. He is called, *A most faithfull commentator of the Gospel*, by *Tertul. lib. de carne Christi*, c; 22. p. 310. edit *Franecker*, 1597. He preached the Gospel to sinners, not onely by word, but by exemplary correcting his own life, *Cbrysoft. in Præst. oper. imperfect*:

*Matthew* wrote his Gospell as some think in the one and twentieth year after Christs ascension, *Iren. l. 3. c; 1.* Or the fifteenth year, *As Nicephorus l. 2. c. 45.* Or the ninth year after Christs ascension, as *Pareus Proem. in Matth. p. 599.* and *Alsted in Præcog. Theol. l. 2. c; 123. p. 710.*

**Occasion** of *Matthews Gospel*, some declare thus. *Matthew* after hee had first preached to the *Hebrews*, and thence was to go to the *Gentiles*, hee committed his Gospel to writing; that so he might supply and compensate his absence by his writing, left behind with them, *Euseb. Hist. Eccles. l. 3. c; 24.* and out of him *Nicephorus l. 2. c. 25.*

**The language**, in which *Matthew* wrote, some thinke was Hebrew; that hee

he being an Hebrew, wrote in Hebrew to the Hebrews, divers Ancient writers embrace this opinion, *Iren.* l. c; 1. *Athanas.* in *Synopf.* pag, 141. *Euseb. Hist. Eccles.* l. 3. c; 24. *Nizianz.* in *Carm.* *Hieron.* *Præfat.* in 4. *Evang. ad Damas.* & in c. 11. *Hosæ.* *August de consens. Evang.* l. 1 c. 2. *Nicephor.* l. 4. c, 32 And that it was translated into Greek, by John the Evangelist, as some; By James, as others; By Luke and Paul, as others; By Mark, as others are of opinion. Some thinke he wrote not in pure Hebrew, but in Syriack, being the Dialect then most commonly used, *Alsted.* *Præcog. Theol.* l. 2. c. 123. But others Judge, Matthew wrote not his Gospel originally in Hebrew, but in Greek, and that upon these grounds. 1 The Hebrew Gospel of *Munsterus* his Edition is such for language, as it is improbable it should be written by *Matthew*, or any other skilfull in the Hebrew tongue. 2. The same Authors who report *Matthew*, to have writ in Hebrew, acknowledge the Greek Gospel of *Matthew* in the Apostles times, to be commended to the Church as Authentick. *Iren.* l. 3. c. 39. *Hieron* in *Catal. Illustev.* *Euseb.* l. 3. c. 34. and 39. and l. 5. c. 10. &c. 3. The other Apostles, originally wrote in the Greek tongue,

tongue, (as then most common) and that not onely promiscuously to all both Jewes and Gentiles, but peculiarly when they wrote to the Jewes. *As Author of the Epistle to Hebrews, Peter, James.* And their Apostolicall function required them to write in the most knowne tongue, as most to edifying. 4 *Matthew's* stile plainly agrees with *Mark's*, differs not much from *John's*, and though therein there be some *Hebraismes*, so there are in most Books of the *New Testament*: 5 *Matthew* interprets Hebrew names by Greek, therefore hee wrote in Greek not in Hebrew, e. g. *Immanuel* Matth. 1. 23. *Golgotha*, Matth: 27. 33. *Eli Eli lama sabachtani*. Matth. 27. 46. 6 None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in Hebrew. And this opinion tends to destroy the credite and authority of *Matthew's* Gospel in Greek.

**Scope,** To evidence to all, but especially to the beleiving Hebrews, with whom he had preached, that this *Jesus Christ*, was the true *Messiah*; the true promised seed of *David* and *Abraham*, Matth. 1. 1.

**Principall parts.** This History describes.

I. *Christ's Birth* and there His *Genealogy*, *Conception*, *Nativity*, *Place where*, and *some Consequents thereupon*, c; 1. 2.

II. *Christ's*

II. *Christs Life*, wherein are deciphe-  
red,

1. The things done in reference to Christs  
threefold office, viz. I. *Priestly*; His inau-  
guration by *Johns* publike promulgation, c.  
3. II. *Kingly*, He combates with Sathan  
and conquers him, c; 4. III. *Prophetically*,  
which he executed, 1 Alone by himself, and  
that either, *As a Prophet onely*, teaching,  
1 The Causes of godlinesse, c. 5. 2 The  
Duties of godlinesse, c. 6. 3 The impedi-  
ments unto godlinesse, c. 7. *As a Prophet*  
*and King jointly*, doing miracles, c. 8. and  
9. 2 Together with, or by his Apostles in  
their ministry, c. 10.

2. The authority and esteem that Christ  
had, 1 with his own, c; 11. 2 With others,  
both 1 *Ecclesiasticall* Persons who confer-  
red with him, that they might ensnare him  
and accuse him, c; 12. 2 And *Politically*,  
whether with the People, who flocked to  
heare him preach, c; 13. Or with the Ma-  
gistrate, *Herods* opinion of him; c; 14.

III. *Christs death*. Set forth by the *Ante-  
cedents*, *Manner*, and *Consequents*  
of it.

I. *By the Antecedents of it*, comprised  
in his journey to Jerusalem, wherein  
note,

1. Whence hee went, the terme from  
which, viz. From Galilee, c; 15. compa-  
red with c; 19. 1 while Christ was in Gali-  
lee,

*lee.* 1 He answers the Pharisees and Sadducees about a signe, c: 16. 2 He is transfixed to encourage both himself and his Apostles against his passion, c; 17. 3. He Preacheth humility and love to his disciples c: 18.

2. What way he went, *viz.* through the coasts of Judea, where are recorded his words and deeds, c: 19. and 20.

3. Whither hee went, the terme to which *viz.* To Jerusalem. Here are declared, 1 How hee was entertained at Jerusalem, 21. 2 What hee did there, *viz.* He disputed with Sadducees and Pharisees, c; 22. Accused the Pharisees of Hypocrisie, &c. c. 23. Foretold Jerusalems destruction, and the signes of his comming to judgement, c; 24. Admonisheth all to prepare for the last judgement, and describeth it, c: 25.

II. *By the manner of his death*, where note, 1 The Preface, or Harbenger of it, his Agony in the Garden, Judas his Treachery, &c. c: 26. 2 The progresse made to bring him to his end, both in the Ecclesiasticall and Civill consistory, c; 27. 3 The Consummation of his passion, c. 27.

III. *By the Consequents of his death*, c: 28.

## Mark.

**T**HE GOSPEL ACCORDING TO MARK. So denominated from *Mark* the **Penman** of it.

**MARK**, some derive from the Hebr. **מרק** *Marak*. i. e: *Hee bath polished, &c.* As Hebrews. Others rather take it to be a Latine name (made a *Denizon* in the Greek tongue) and derived from the Moneth of *March*, because *Mark* was borne in that monerh, it being usuall so to denominate men that were borne in *March*, *Probus*: Hee was also called *John*, *Acts* 12. 12. and 15. 37. viz. *John Mark*. His Father seemes not to bee mentioned in Scripture. His mother was that *Mary* in whose house they were praying for *Peter*, when *Peter* brought out of Prison by the Angel, came and knockt at the doore, *Acts* 12. 12. Hee was Cousin to *Barnabas*, his sisters son, *Col.* 4. 10. Though he was not an Apostle, yet he was an Apostolicall man: Some thinke hee was one of the 70 Disciples. *Hieronym.* If so, hee both heard and saw Christ. However hee was the follower of *Paul* and *Barnabas*, *Acts* 12. 25. And they

bad him to their Minister, Aēt. 13. 5. Afterwards when there arose a sharp controversie betwixt Paul and Barnabas about Mark; Paul and Barnabas departed asunder, and Barnabas took Mark along with him to Cyprus. Aēt. 15. 37, 38, 39. And after this (as some thinke) Mark lived with Peter, who calls him *Marcus* my sonne, 1. Pet. 5. 13. From whose mouth he wrote the Gospel, as some think, yet others are of opinion, there were two Marks Vid. *Jacob. Laurent. in 1. Pet. 5. 13.*

*Irenaus* styles him *The Disciple and interpreter of Peter*. *Iren. advers. Heres. l. 3. c. 1. p. 229. edit. Colon. 1596.*

Mark wrote his Gospel two yeares after *Matthew*, as some think, *vid. Annotat. in Irenaeum quo supr. p. 229. 230.* And he wrote it upon occasion of the request of some Brethren at Rome, as some conceive. *Epiphan. Hares. 51. Euseb. Eccles. Hist. l. 6. c. 11. & l. 1. c. 15. Niceph. lib. 2. c. 15. Hieron. Catal. illust.* That conceit of *Baronius* that he wrote his Gospel in Latin, is rejected as groundlesse. *Gerb. loc. com. de Sac. Script. exeg. c. 9. §. 244.*

**Scope**; To describe the true Christ, and to prove that Jesus is the Christ. And this he doth, compendiously, as *Matthew* had done before more Copiously. He



He also notes the Series and Order of the History.

**Principall parts.** An Historicall Narration of Christs life, and death is orderly and compendiously laid down;

**I. Christs life and conversation** is described

1. By his fore-runner *John Baptist*, c: 1.

2 By things done by *Jesus Christ*, either,

1. *Before his transfiguration*; as the *Oracles* which he preached, and the *Miracles* which he wrought; The splendour and glory of both which are much augmented, both by men, and by God. I. By men, and those both Christs friends, and Christs Foes, 1. Christs friends, as By *Matthewes* calling to the Apostleship, c: 2. By the 12 Apostles being sent forth to preach, c: 3. By the peoples flocking together to heare Christs Doctrine, c: 4. 5. 2. Christs foes, v: 7. By Christs own Country-men that despised him, c: 6. By the Scribes and Pharisees, cavilling at him and his Disciples, c: 7. 8. II. By God, in his transfiguration, c: 9.

2. *In his Transfiguration*, c: 9.

3. *After his transfiguration*, where we have Christs acts.

15.

1. Before

1. Before his entering into the Holy City, c: 10.
  2. At his entering into Jerusalem, c: 11.
  3. After his entrance, his 1. Disputation with the Scribes, Pharisees, Sadduces, Herodians. c. 12.
  2. Predictions of Jerusalem's destruction, and the end of the world, c: 13.
- II, *Christ's Passion and Death* is set forth,
1. By the *Antecedents* of it, c: 14.
  2. By the *manner* of it, c: 15,
  3. By the *Consequents* of it. His Buriall, Resurrection, Ascension, &c. c: 15. 16.

## Luke.

**T**HE Gospel according to **L U K E**.  
So denominated from *Luke* the *Penman* of it,

**L U K E** some account in Hebrew name לוקא *Lokam*, i. e. *To him the Resurrection*; *Theophilact* thinks, that *Luke* and *Cleopas* first met *Christ* after his Resurrection. But this is less probable, because *Luke* testifies, that he wrote this History of *Christ*, according as things were delivered to him by Ministers of the word, that were eye-witnesses *Luke* 1. 1. 2. Others rather count *Luke* a Latin name from *Lucius*. *Lucius* derived

rived a *Luce Oriente*, i. e. from the morning light, they were wont to impose this name upon such as were borne in the morning, about Sun-rising, &c. He was of Antioch in Syria, as Hieronym. and Theophylact. By particular vocation, a Physician, *Luke the beloved Physician*, Col. 4. 14. And some think he was a most excellent Painter. Nieph. l. 6. c. 16. & l. 15. c. 14. He was a faithfull and constant companion of Paul, 2 Tim. 4. 11. His fellow labourer, Philem. 24. And some think Luke is intended by that brother whose praise is in the Gospel throughout all the Churches, 2 Cor. 8. 18. Bez in loc. intimates this was Hierom's opinion. Though Chrysostome rather thinks it was Barnabas, to whom Calvin subscribes, Calv. in loc. Piscat in loc. Luke was an inseparable Companion of Paul and his fellow-worker in the Gospel; saith Irenaeus l. 3. c. 14. Pauls follower; and though not an Apostle, yet Apostolicall; saith Tertull. advers. Marcion. l. 4. c. 2. That Luke was most skilfull in the Greek tongue, not onely Hieronym. in Isaiah c. 6. testifies; but also his very stile cleerly evidenceth. Whereupon one saith, It is known to be learned, that Luke observed a more pure Hellenisme then the rest of the Evangelists. Causab. Exerc c. 2. c. 1. Paul converted

ted *Luke* at *Thebes*, thinke *Hieronym.* *Eusebius* and *Nicephorus.* *Luke* lived a single life, and taught first in *France*, *Italy*, *Macedonia*, and *Dalmatia*; thinks *Epiphan.* His death is variously reported; he lived 84 yeares saith *Hieron.* in *Catal.* and then dyed in *Bitbynia.* *Hieronym.* in *Catal.* At *Ephesus*, thinks *Dorotheus.* He was hanged on a fruitfull Olive-tree; thinks *Nicephorus.*

He wrote his Gospel about fifteene yeares after Christs Ascension, *Niceph.* and that in the parts of *Achaiah*, *Hieronym.*

**Occasion** of his writing, some say was the appointment of *Peter* or *Paul*, that's doubtfull. Probably the request of *Theophilus* (supposed to be some eminent Senator) to whom he directs both his Gospel, and the *Acts.* Though some take his name *Theophilus*, for any godly man, *Lover of God.* *Luke* himselve cleerely sets down one occasion; viz. The unsuccessfull attempts of many who wrote false Gospels, *Luke* 1. 1. 2.

**Scope** Besides the generall ayne of all the Evangelists, *Luke* seemes particularly to intend to supply what others had omitted, and to record things from the very first, and that methodically in order; that *Theophilus* might know the certainty of things wherein he had been instructed, *Luke* 1. 3: 4.

*Primo*

**Principal parts.** In *Lukes* Evangelicall History, are,

I. *The Preface* to the whole History c:

*v. 1, 2, 3, 4.*

II. *The Body of the History it selfe*, which containes a Narration of,

I. *Christs life*, Private or publique.

1. *Private* where 1. Of things before his Nativitie, and of his conception, c: 1. 2 Of his Nativity it selfe, and his education, c: 2.

2. *Publique* in the Ministry of the Gospel, where are, I. *His instalment* into his publique Ministry, c, 3. II. *His executing* of his Ministry, 1. By himselfe alone, both in teaching, c 4. and in acting, c: 5. 2 By his Disciples also, which Disciples are either, Primary, the 12 Apostles called and instructed, c: 6, 7, 8. And sent forth, c: 9. Or secondary, as the 70 Disciples sent to preach, c: 10.

II. *Christs Death* is described.

1. *By the Antecedents of it*, viz. Christs words and workes in his journey to Hierusalem; here are considerable,

1. The terme from which Christ went, from *Galilee* c: 9. v. 51.

2. His passage it selfe, wherein Christ discoursed of Gods worship and service, inward, and outward.

1. *Inward*, as 1. Prayer, c: 11.

2. Faith

2. Faith c. 12. 3. Repentance, whereof are laid down, The Motives c: 13. The impediments, c: 14. The effects or fruites, c: 15.
2. *Outward*, viz. 1. Of eschewing evil, i.e. The abuse of riches c: 16. And scandall c: 17. 2 Of doing good duties, c: 18.
3. The terme to which he came, viz. to *Jerusalem* where of his 1. Entertainment c: 19. 2. Disputation, c: 20. 3. Prophecy c: 21.
2. *By the manner of it*, Beginning of his Passion, c: 22. Progresse c: 23. Period, c: 23.
3. *By the consequents* of his death, c: 24.

## John.

**T**He Gospell according to J O H N. This book is thus intituled from the **Pennman** of it, viz. Not *Iohn* the *Baptist* (as he is surnamed Luke 1. 63.) Nor *John* surnamed *Marke*, A & 15. 37. but *Iohn* the *Apostle*, compare Matth. 10. 2. with John 21. 20, 24. This is the Disciple which testifyeth of these things, and wrote these things. He wrote also three *Epistles*; and the *Revelation* in *Patmos*. J O H N is Originally

ginally an Hebrew name, viz. **יוחנן**. *Iohanan*. 1 Chron. 12. 22. Jerem. 40. 13. it is also sometimes written **יחזכאל** *Iehochanan*, as in 1 Chron. 26. 3. It is compounded of **יהוה** *Jehovah*, the proper and essential name of God, and **חנן** *Chanan*, i. e. *He hath been gracious* whence comes **חסד** *Chesed*, i. e. *Grace*. so that **JOHN** imports, **THE LORD HATH BEEN GRACIOUS**; or, **THE GRACE OF THE LORD**. This *John* was the sonne of *Zebedee*, and brother of *James*, all of them *Filthermen* by trade: Matth. 4. 21 and 10. 2. Mark 1. 19. Luke 5. 10. *Salome* (mentioned Mark 15. 40. and 16. 1, ) is supposed to be *John's* mother. As *John* was with his Father, and Brother in the Ship, mending their nets, *Jesus* called him and his Brother Matth. 4. 21. Luke 5. 10. It is thought that *John* lived a single life: yet some are of opinion that *John* was the *Bridegroom at Cana in Galilee*. Joh. 2. 1. 9. It is certain; that *John* was one 1 of the three whom *Christ* tooke up with him to mount *Tabor* to behold his transfiguration, Matth. 17. 1 &c. Mark 9. 2. Luke 9. 28. &c. And 2 one of the two, whom *Christ* sent to prepare his last *Passover*, Luke 22. 8. And 3 that *Disciple* whom *Jesus* peculiarly loved above all the rest, Joh. 13. 23. and 19. 26. and

26. and 20. 2. and 21. 7. 20.4 Who leaned on Jesus breast at supper ; and 5 to whom Christ by a private token discovered that Judas should betray him, Joh. 13. 23, 24, 25, 26. And 6 to whom Christ dying on the Crosse, commended his own mother, Joh. 19. 25, 26, 27. After Christs Ascension, John, with Peter, healed miraculously the lame man as they were going into the Temple, Act. 3. 3, 4, &c. Preached boldly against all prohibitions, Act. 4. 13. 19. Was sent to Samaria having received the word, from the Apostles at Jerusalem, Acts 8. 14. Tertullian saith that the Apostle John, after he in Rome had been cast into burning Oyle, and suffered nothing thereby, was banished into an Island *Tertul. lib. de Prescriptione adversus Hæreticos cap. XXXV I. p. 211 edit Franeker. 1597.* Nero flung him into the burning Oyle, as is thought: Domitian Banished him into the Isle *Palmos* Rev. 1. 9, 10. Whence its supposed, he returned under Nerva ; came to Ephesus in the 97 yeare of his age, where he lived and taught till he was 99. He made his Sepulcher with his own hands. Left his Disciples, Papias at Jerusalem; Polycarpus at Smyrna; and Ignatius at Antioch. He is supposed to write His Gospel towards the end of his life. *Alsted. Prælog.*



*Precoz: Theol: l. 2. c: 123. Johns Gospel hath still been had of most high account with antiquity. See Basil. in Homil. sub Princ. Ioan. Chrysost in Prolog. Comment. super Ioan. Ambros. l. 3. de sacram. c. 2. Cyrill in Prolog. Ioan. Hieronym. Proem. Comment. in Matth. August. de Civit. Dei. l. 10. c. 29. and Tract. 56. in Ioan.*

**Occasion**, of John's writing his Gospel Ecclesiasticall writers tels us was two fold. *viz.* 1 To oppose and confute the blasphemous heresies of *Ebion*, and *Cerinthus*, who denyed the Divinity of Christ; hence John so clearly asserts it, *John 1.* See *Iren. Advers: haeres: l. 3. c. 11. pag: 257. edit: Colon. 1596. Hieronym. in Proem: Comment. in Matth: 2* To supply what the other three Evangelists had omitted, who principally relate things done by Christ, but for one year wherein Christ suffered, after John was cast into prison, *Euseb: Hist: l. 6. c; 13. ex Clem: Alexandr.*

**Scope** of John's writing is expressly noted, *John 20. 31.* These are written that yee might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name.

**The Principall parts, or Generall Branches** of this Hist. are,

I. A description of Christs person, according to his divine and humane nature, c. 1.

II. A

II. *A Delineation of Christs office, discharged by him in his foure eminent journeys to Jerusalem, viz.*

1. *At the feast of the Passeover, John 2. 12. 13.* Here are considerable, 1 The terme whence he went, from *Cana of Galilee*, c; 2. 2 His abode there, the Doctrine that hee preached, and the Acts he did, c; 2. 14. &c. and c; 3. and 4. 1, 2, 3. 3 His returne from Jerusalem through Samaria, and his Deeds and Acts there, c. 4.
2. *At the feast of Pentecost, wherein* 1 He cured him that had the palsie thirty eight yeares, c; 5. 2 He fed the multitude about five thousand with five loaves and two fishes, and preached himself the true *Mannah*, c. 6.
3. *At the feast of Tabernacles, where are* 1 Christs comming to *Jerusalem*, c; 7. 1. to 15. 2 His abode there; during which, he taught, c; 7. 14. to the end. He disputed, c; 8. He cured the man borne blinde, c; 9. He preached himself, the true shepherd of his sheep, c; 10. His returne thence beyond *Jordan*, c; 10. 40. &c. whence hee came again into *Judea* to *Bethany*, to raise *Lazarus* from the dead, c; 11.
4. *At the Celebration of the true Passee-over, when Christ our Passee-over was* sacri-

sacrificed for us. Where Christs death is described by the *Antecedents*, *Manner*, and *Consequents* of it.

1. *By the Antecedents* going before his death, viz. 1 His actions, entring in. to the City, c; 12. Washing his Disciples feet at supper, c; 13. 2 His words spoken, either at Supper, c; 13. 31. to the end, and c; 14. as they were going to the garden of *Gethsemane*, 1 Warning his Disciples of the worlds persecution, c. 15. 2 Comforting them against the Crosse, c; 16. 3 Praying for them and all his Elect, c; 17.
2. *By the manner of his Passion*, 1 In the garden, c; 18. 1. to 15. 2 In the High-Priests palace, c; 18. 15. to 28 3 In the Hall of judgement before Pilate, c; 18. 28. to c; 19. v. 17. 4 In the place of execution, c; 19. ver. 17. to the end.
3. *By the Consequents* of his Passion, viz. Christs appearing after his Resurrection. 1 To Mary Magdalene and the disciples in Judea, c. 20. 2 To the disciples fishing in Galilee, c. 21.

## The Acts.

**T**HE HISTORY OF THE CHURCH OF CHRIST, his body, and that in the purest Primitive Apostolicall times, is contained in the **Acts OF THE HOLY APOSTLES**. So denominated from the Principle subject matter of this Book, *viz.* The Acts of the Apostles in the infancy of the Primitive Church, therein recorded Historically.

**Pennman** of this History was *Luke, the beloved Physician*, who also wrote the Gospel ( of whom see what is there spoken ) as appears *1 By the Preface or Introduction* here prefixed, wherein he mentions the former Treatise of the Gospel penned by him; names *Theophilus* to whom hee directed particularly this History of the Apostles, as well as that History of Christ; and also hee connects or knits this Book to his Gospel, by continuing the Historie where hee formerly left, *viz.* At the Resurrection and Ascension of **JESUS CHRIST**, which here is somewhat more fully described, and what followed thereupon, *Act. 1. 1, 2.* So that his Gospel, and the  
Acts

Acts of the Apostles are but as one continued History. 2 By the very style, which seems notably to indigitate LUKE unto us, partly it being compleat and polished Greeke becomming L U K E an accurate Grecian, who had also most diligently perused the *Septuagint version*; partly, it being replenished with Hebraismes, suitable to Luke's native Genius, being by country a Syrian of Antioch, (the Syrian language being one of the Hebrew dialects,) partly because herein sometimes is the Language of a Physitian, very agreeable to Luke's profession, as *Act. 17. 16.* *His spirit was stirred in him* *παροξυνέτο*, i. e. *His spirit was in a Paroxysme*; the word is used by Physitians to signify a sharp fit of an ague, fever, &c. and again, *the Contention was so sharp*, *ἐγένετο ἐν παροξυσμῶς*, i. e. *there befell a Paroxysme*, ——— this word is not used in all the New Testament by any, but Luke, and Paul, (whose companion Luke was) *i Cor. 13. 5.* *Heb. 10. 24.* 3 By the consent of ancient and moderne writers. No doubt this book was written by Luke of Antioch, the Physitian, Hieron in Præfat: *Act.* Luke the follower of the Apostle and companion of all his Travell, wrote the Gospel. ——— and put forth also another excellent volume entituled the Acts of the Apostles. Hieronym. de vir

*vir illustr.* And again, the Acts of the Apostles seem to import a bare Historie of the infancy of the new borne Christ, but if we know *Luke* the Physitian to bee the Penman of them, whose praise is in the Gospel, we shall consider also that all his words are a medicine for a languishing soul. *Hieron: prefat: in Act: and out of him Beda, τὴν παράκλησιν ὁ βιβλάσας λέκας γράφει, i.e. The Broke of the Acts which Luke wrote.* Oecumen. in Scholiis. None but the unlearned and unskilfull, can doubt whether *Luke* were Penman of the Acts, &c. *Erasmus.*

**Occasion.** It is thought that *Luke* wrote this Historie at *Rome* during *Pauls* imprisonment there. *Hieron: de vir illustr.* And that at the request of the faithfull brethren at *Rome*: and by the command of *Paul, Dorotheus* and *Nicephor: Hist: l. 2. c; 43. Alsted: Prælog: Theol: l. 2, c; 123.* The time of writing is referred to the sixtieth year of Christ, the fourth of *Nero*, 27th. after *Pauls* conversion. But the peculiar guidance of the Holy Ghost, was the principall cause of *Lukes* writing both this and the former Book.

**Scope.** To describe unto us the Rise Growth, State and Practise of the Primitive Christian Church in her infancy, in the purest Apostolical times, how she observed

ved and obeyed Christs Commandements to his Apostles, after his Resurrection and before his Ascension, speaking to them of the things pertaining to the Kingdome of God, *Acts* 1, 2, 3. and this both in matters of faith, worship, Church-Communion, and Church-Government; that herein the Primitive Church might be an exemplary Pattern to the following Churches in all succeeding ages. *So that this is a most usefull Book to the Church of God.*

**Principall branches.** The *Acts of the Apostles*, are laid down in this History,

1 *More generally.* The Acts of all the Apostles:

I. After Christs Resurrection, till his Ascension, c; 1. 1, to 12,

II. After Christs Ascension till the feast of Pentecost, viz. Their devotion, and their Election of *Matthias* to the Apostleship in roome of *Judas*, c; 1. 12. to the end.

III: At the Feast of Pentecost, how they preached and walked after they had extraordinarily received the holy Ghost, c; 2.

IIII. After the feast of Pentecost, viz.  
1 How the Apostles, (upon report of the miracle that *Peter* and *John* had wrought upon the lame man, and the Doctrine they had boldly taught, against all the oppositions and threats of the Priests and Elders) powred

powred forth their prayers against the enemies of Christ and his Gospel, c; 3. 4. to 32. 2 How themselves provided for the necessities of Christians that wanted, c; 4. 32. to c; 5. 3 How they wrought wonders to the conversion of many, c. 5. 12 to 17. 4 How the Apostles were imprisoned and beaten for preaching Jesus Christ, and how stoutly they behaved themselves under these sufferings, c. 5. 17. the end. 5 How the Apostles appointed seven Deacons to take care of the poore, whereof *Sтивен* being one, wrought miracles, disputed, was accused, answered his Accusation, and is barbarously stoned to death, c; 6. and 7. 6 How the Apostles continuing at Jerusalem, in the great persecution occasioning the dispersion, sent *Peter* and *John* to Samaria to preach to them. The Holy Ghost also sending *Philip* to baptize the *Ethiopian Eunuch*, and to preach, c; 8. In which persecution, *Saul* being a great actor, was wonderfully converted and called to the Apostleship, c 9. 1. to v. 32.

2. *More specially.* The Acts of *Peter* and *Paul* are storied.

I. *Peters Acts.* viz. 1 His miracles wrought, recovering *Eneas* and raising *Dorcas* from death, c. 9. 32. to the end. 2 His doctrine, preached to *Cornelius* a Gentile, c. 10. Defended against them of the circumcision, that opposed his communion with the

un-



uncircumcised, c. 11. 3 His imprisonment and miraculous release, c. 12.

II. *Pauls Acts* are recorded according to foure remarkable peregrinations or journeys which he took, *viz.*

1. His first journey was with *Barnabas*, to the Gentiles. His Deeds and Acts in that journey, are in c. 13. 14.

2. His second journey with *Silas*, from *Antioch* to *Jerusalem*, where 1 The occasion of the journey, *viz.* the doctrine of certaine comming from *Jerusalem*, That circumcision was necessary to salvation; whereupon that famous *Synod* was called at *Jerusalem*, c. 15. 2 *Pauls* Deeds and Acts while he was in *Asia*, c. 16. 3 *Pauls* Deeds and Acts while he abode in *Gracia*, untill hee returned again to *Antioch*, c. 17. to c. 18. *vers.* 22.

3. His third journey undertaken for the *Ephefians* sakes, where note, 1 Whence he went, c. 18. 23. &c. 2 What way he travelled, Going, c. 19. Comming, c. 20. 3 Whether he came, *viz.* to *Jerusalem*, c. 21. 22, 23. Then to *Cesarea*, where consider things done under *Felix*, c. 24. under, *Festus*, c. 25. under *Agrippa*, c. 26.

4. His fourth and last journey which hee took towards *Rome*, c. 27. 28.

## II. EPISTOLICAL BOOKS.

**T**HE EPISTOLICAL BOOKS of the New Testament, are, All the *Epistles*, written by the Apostles; the Apostles being oft-times unable to instruct by their personall presence, supplied that by writing Epistles. These Epistles are either written, 1 To the *Beleeving Gentiles*, or 2 To the *Beleeving Jews*; as was formerly noted,

- I. To the beleeving Gentiles; *The Apostle Paul* wrote his Epistles, which are either 1 *Generall* written to whole Churches: Or 2 *Particular* to some select particular persons. Some do rank *Pauls* Epistles thus, according to the persons to whom they were written, *viz.*

Pauls Epistles were written either	To whole Churches, either in	Europe, as to the Churches at	{	Rome	— in Italie
				Corinth.	} in Grecia
				Thessalonica	
		Asia, as to the Churches at	{	Philippi	— in Thracia
				Galatia	} in Asia Minor
	To particular persons; as to	Judea, and in other Nations dis- perfed, as the Epistle to the He- brews,	{	Ephesus	
				Colosse.	
				Timothy.	
				Titus.	
				Philemon.	

Others

Others endeavour, and that not unprofitably to marshall *Pauls Epistles*, in the Order of times and seasons, wherein they were severally written, which Order is not observed as they are placed in our Bibles. And though the punctuall time, when every Epistle was written, cannot evidently and infallibly be bee demonstrated, either by the Epistles themselves, or other Ecclesiasticall Histories, yet wee may have good probabilities hereof, as may appear in this *Type or Table* ensuing, viz,

**Pauls Epistles** were written, 1 Before his bonds and captivity at *Rome*. 2 In his bonds and imprisonment there.

1. Before his Bonds and Captivity at *Rome*, as these seven Epistles in this Order, viz.

1. First of all seems to be written the **I. To Thessal.** From *Athenes* by *Tychicus*. For *Paul* by reason of the tumultuous Jewes going from *Thessalonica* to *Berea*, and thence to *Athenes*, *Acts 17* thence he confirms the *Thessalonians* in the faith by his first Epistle, written about seventeen years after his Conversion, ninth year of *Claudius*, and nineteenth year after Christs passion, when the Counsell at *Jerusalem* was held. *Hieron.*

K 2

2. About

2. About the same time ; and in the same place *Paul* seemes to have written the II. *The Thessal.* by *Tychicus* also. For what he had written in the former, of Christs coming, and of the end of the world, hee further explaines in this, and vindicates.
3. The I. *To Timothy* seemes written by *Paul*, from *Laodicea*, of *Phrygia Palatina*, sent by *Tychicus* the *Deacon*, when returning the second time from *Jerusalem*, he passed through the Region of *Galatia* and *Phrygia*, *Act. 18. 23.* and before he returned to *Ephesus*, *Act. 19. 1.* For he promiseth to *Timothy*, that hee would shortly come thither. *1 Tim. 3. 14. viz.* in the nineteenth yeare after his Conversion, (as is thought) in the eleventh of *Claudius*, and the one and twentieth after Christs death.
4. Next seems written the I. *To Corinth*, from *Ephesus*, while *Paul* stayed there, *Act. 19. 9.* (and this rather then from *Philippi*, as the Greek postscript intimates.) and before he went through *Macedonia*,) *1 Cor. 16. 5.* for he passed through *Macedonia*, after his three years abode at *Ephesus*. See *Acts*

*Acts* 19. 1, 8, 10: compared with *Acts* 20. 1. about the end of which time he is supposed to write this Epistle at *Ephesus* before *Pentecost*. For he saith, *I will tarrie at Ephesus, untill Pentecost*; *1 Cor* 16. 8. which when he wrote, he seemes plainly to bee at *Ephesus*. And this *Pentecost* went before that *Pentecost*, when he intended to be at *Jerusalem*, *Acts* 20. 16. which fell out about the sixty fourth yeare after Christs death, in the ninth of *Nero*, which year comming to *Jerusalem* with the Contribution, he was cast into Bonds, in the thirtieth yeare after his conversion, *Athanas.* in *Synops.* *Chrysostome.*

5. Not much after this first Epistle, *Paul* wrote his *II. To Corinth.* from *Philippi* when after *Demetrius* his tumult, he left *Ephesus*, and came into *Macedonia*, *Acts* 20. 1, 2, 3. for then hee must needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, *Acts* 16. 12.) Hither referre that promise of his that he would come to *Corinth*, with them of *Macedonia*, *2 Cor.* 9. 4. that is there said to bee

done, when after hee had passed through *Macedonia* into *Greece*, he had staid three moneths, *Acts* 20. 2, 3. and after, wee never read that he returned into *Greece*.

6. In the same passing through *Macedonia*; At *Nicopolis*, not farre distant from *Philippi*, before hee came into *Greece*, *Paul* is supposed to have written his Epistle To *Titus* whom hee calls from *Cret* to *Nicopolis*, because there he had determined to winter, *Tit*: 3. 12. though hee seemes after to have altered his purpose, and to have wintred in *Grecia*, as is thought at *Corinth*.

7. The eminent Epistle to the *Romanes* seemes to have been written, whilst *Paul* was wintring at *Corinth*. For after that, we read not that he returned to *Corinth*, but having wintred in *Greece* because of the treacheries of the Jewes, returning through *Macedonia*, hee came into *Syria* with the Contribution, whence at last hee was carried bound to *Rome*, in the sixty fourth yeare of *Christ*, the ninth of *Nero*, and in the thirtieth year after his owne Conversion. So that the II. To *Corinth*

*Corinth*, to *Titus*, and *To the Romans*, all these three seemes to be written, as is said, and all within the space of halfe a year: but the *Epistle to the Romans* seems to bee the last hee wrote before hee came Captive to *Rome*. *Origen* & *Chrysost*: prove it was written after both the *Epistles to Corinth*: because in both those *Epistles* hee stirs them up to a Collection for the poore Saints at *Jerusalem*, 1 *Cor*: 16. 1. to 6. 2 *Cor*: 8. and 9. which contribution hee saith hee had received from the Churches of *Macedonia* and *Achaia*, *Rom*: 15. 25. to carry it into *Judea*; and he brought it to *Jerusalem*, in his last journey into *Syria*, described *Acts* 20. and 21. as himselfe testifies, in his Apology before *Felix*, *Acts* 24. 17.

II. In his Bonds and Imprisonment at *Rome*, and this under, 1 His former  
2 His later imprisonment.

I. Under his former imprisonment, when he was in more free custodie at his first coming to *Rome*. *Acts* 28. 16, 20, 30. 31. Then probably hee wrote his *Epistle To the Hebrews*, for hee promiset

the *Hebrews* to come and see them, Heb. 13. 23. therefore then he had some hopes of liberty, or it may be he had liberty at that time and preached in *Italy*. Whence perhaps the Epistle is said to be written not from *Rome*, but from *Italy*.

**II.** Under his latter imprisonment when he was clapt up into closer restraint, Then he wrote his other six Epistles (in which he mentions his chains) and probably he wrote them in this order, viz.

1. To the **Galatians** to whom he writes that he beares in his body the markes of the Lord Jesus, Gal. 6. 17. i.e. either his chaines, torments, or bands,
2. To the **Ephesians**, to whom he mentions his chain, Eph. 6. 20.
3. To the **Philippians**, whom he salutes in the name of divers of *Cæsar's* boushold, Phil. 4. 22.
4. To the **Colossians** whom he requetts to remember his bonds, Colossians 4. 18.
5. To **Philemon**, Paul wrote being a Prisoner and now aged Phil. 9. and it is thought he wrote this Epistle after his first Apology, in which all men forsook him, but the Lord



Lord stood by him, and delivered him from the mouth of the Lyon, 2 Tim. 4. 17. Therefore having some dawnings of hope that he should be delivered, he desires Philemon to prepare him a lodging, for I trust (saith he) that through your prayers I shall be given unto you, Phil, 22 but the Lord had otherwise determined. Some think this Epistle was written after the II to Timothy, because there he bids Timothy and Mark to come to him, whom here he intimates to be with him, ver. 1. 24. But others collect rather the contrary, 1 Partly because here he desires a lodging to be provided for him, ver. 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 Tim. 4. 6. 2. Partly because, there he complains that Demas had forsaken him, 2. Tim. 4: 10. But here he salutes Philemon in Demas his name, ver. 24. Therefore this Epistle was written before Demas his desertion, or Demas had returned againe unto him:

6. Last of all, a little before his Martyrdome ) which fell out in

the thirty seventh yeare of *Christ*,  
in the fourteenth yeare of *Nero*,  
and in the thirty fifth yeare after his  
own conversion ) Paul wrote his  
II. to *Timothy*, as all Cir-  
cumstances evince, and the E-  
pistle it selfe intimates. *I am  
now ready to be offered, and the time  
of my departure is at hand*, 2 Tim.  
4. 6.

This noting the severall times of the  
Apostles writing his Epistles is use-  
full, To let us see why the Apostle  
wrote so variously about the same  
things, as *Circumcision* and other *Cere-  
monies*, As; To the *Romanes*, that they  
should receive the weake, &c. about  
Ceremonies and indifferent things, Rom.  
14. 1. &c. But to the *Galatians*, and  
*Colossians*, utterly condemnes use of Cir-  
cumcision, &c. Gal. 5. 1. &c. Col. 2.  
the reason is the difference of times,  
*Chrysostome*. Ceremonies were alwayes  
*Mortales*, mortall ; at Christs death  
became *Mortua*, dead ; onely Moses must  
be honourably buried, for the weak Jewes  
the use of them was permitted a while ;  
but after that they became *Mortifers*, dead-  
ly to them that used them.

But here *Pauls Epistles* shall be con-  
sidered according to the method and di-  
tribution of all the Books of the New-  
Testament

Testament first proposed: and that the rather, because so we shall view them as they stand in order in our *Bibles*.

And first of Pauls *Generall Epistles* to whole Churches, which are nine, *viz.*

## Romanes.

**T**HE *Epistle of the Apostle Paul to the ROMANES.* So denominated,  
 1. Partly from the object to whom the *Epistle* is written, *viz.* The believing *Romanes*, *Rom.* 1. 7. When this *Epistle* was written, there was so famous a Church at Rome, that their Faith was spoken of throughout the whole World, *Rom.* 1. 8. Yea there were even in *Cæsars* household that had received the Faith: *Phil.* 4. 22. But by whom or when was the Church of the *Romanes* first planted? *Ans.* Scripture is silent, Papists say by Peter, *Belarm. de Pont. Rom.* 1. 2. c. 2. But Peter never was at Rome, much lesse planted the Church there *D. Pareus in Rom.* 16. Pub. II. Barnabas is supposed to have preached Christ at Rome, and to have converted the *Romanes*, under the Reigne of Tyberius, if Clement may be believed. *Recognition. Clementis lib.* 1. But now  
 Rome

Rome is as infamous as once it was famous being the seat of *Anticrist*, Rev. 17, 9, &c. the *Spirituell Egypt* Rev. 11. 8. *Sodome* Rev. 11. 8. And *Babylon* devoted to destruction, Rev. 18. 2, &c. 2. Partly from the *Benman* of the Epistle, viz. *Paul*, Rom. 1. 1.

*PAUL* is a Latine name from *Paulus*, i. e. a little one, so the *Romanes* were wont to call them that were of a lesser stature, he seemes most to be delighted with this *Romane* name, being appointed Apostle to the Gentiles. Some think he first had this name given him, upon occasion of his conversion of *Sergius Paulus the Deputy*, Act. 13. 7. 9. 12. *Hieronym. de claris Script.* Before he was called *Saul*, i. e. desired, asked, &c. From the Hebr. *שׂוּל שׂוּל* *Sbaal*, i. e. be bath asked, desired, &c. It is not likely that he changed his name *Saul* into *Paul*: but rather that he had two names, as all the Jews had that were freemen of *Rome*; *Saul* then denoted his nation and Religion, *Paul* signified his Roman freedom. And Scripture favours this that he had two names, saying, *Saul*, which also is *Paul*, Act. 13. 9. The History of *Paul* is notably described in the New Testament, especially in *Phil.* 3. 1. *Tim.* 1. And in Act. 13. to the end of the Book, but more summarily, Act. 22. 3, to 22. and 26. 4.

26. 4. to 24. He was a Jew by Nation; of the Tribe of *Benjamin*; of the Province of *Silicia*; borne in the City *Tar/us*, (which being a Colony and having the priviledge of the *Romane* freedom, *Paul* though of Jewish Parents, yet saith he was a *Romane* free-born, *Act.* 22. 7. 28.) circumcised the eighth day; brought up at the feet of *Gamaliel*; a great proficient above many in the Jewish Religion; in his Zeale persecuting all that seemed to oppose it; held the garments of those that stoned *Stephen*, consenting to his death; made havock of the Church, &c. But at last, as he was in his Circuit of persecution, he was miraculously converted of a *Wolfe* to become a *Lamb*, and of a *Persecuter* to be a prime *Apostle*, in his Apostleship he suffered and laboured more then all the rest of the Apostles, was peculiarly sent to teach the Gentiles. At last he was carryed bound to *Rome*, and there he was beheaded by *Nero* in seventeenth yeare after *Christ's* Ascension, in the fourteenth year of *Nero*, and thirty fifth yeare after his conversion, and buried in the *Ostiensse way*. Hieronym. He wrote fourteen Epistles, of which one said, As oft as I read *Paul*, me thinks I beare not words so much as thunders, *Paulum* quotiescunq; lego video mihi non verba audire,

dire, sed tonitrua. *Hieronym. conter. Jovian. de Epist. Paulin.*

**His Epistle to the Romanes**, though not first written, yet is *set first*. 1. By reason of the dignity of the *Romanes* to whom it was written, *Rome* being the Seate of the Empire, and Head of the World. 2. Because of the largeness of the Epistle, this being the longest of all the Epistles. As *Isaiab* is set first being the longest of all the Prophets. 3 But especially from the dignity of the matter, and dexterity in handling it. The Body of Divinity is so admirably herein handled, especially the principall points of *Election*, *Reprobation*, *Redemption*, *Faith* and *Justification by Faith*, &c. that it is deservedly called by some *Clavis Theologiae*, the Key of Divinity; and *Methodus Scripturae*, the Method of Scripture.

**When it was written**, See in former Table **Where** it was written, is to be considered. *Origen in Praefat. Comment.* thinks at *Corinth.* 1. Because he commends *Phoebe* to the *Romans*, *Rom.* 16. 1. She was a servant to the Church at *Cenchrea*, which is a Port of *Corinth.* 2. Because he salutes them in the name of *Gaius* his Host, &c. *Rom.* 16. 23. And *Gaius* a *Corinthian*, and there Baptized by *Paut*, 1 *Cor.* 1. 14. 3 Because he salutes them in the name of *Erastus Chamber-*

*Chamberlaine of the City*, Rom. 16. 23.  
 Who abode at Corinth, 2 Tim. 4. 20.  
 4. The postscript testifies this much.

**Occasion and Scope** of this Epistle  
 seemes to be this. The report that  
*Paul* had received of some disagreements  
 both in judgement and affection, in them  
 of the Church of *Rome*, who were partly  
 believing *Jewes*, partly believing *Gentiles*.  
 The *Jewes* either wholly oppos-  
 ing the Gospel, or mingling Law and  
 Gospel together in the case of Justifica-  
 tion; and all of them excluding the  
*Gentiles* from the fellowship of Christ,  
 and despising them, insisting too much  
 upon the Prerogative of the Jew: Con-  
 trariwise the *Gentiles*, knowing that the  
*Jewes* were rejected of God, and the  
*Gentiles* implanted in their stead, too  
 much insulted over them as a people cast  
 away, boasting of their own wisdom  
 and vertues, and using their Christian  
 liberty with offence. Now to recon-  
 cile these Controversies, and to settle  
 them both in the truth, and in unity  
 of judgement and affection, the Apostle  
 being hindred from coming to them  
 deals by letters; Demonstrating that nei-  
 ther *Jewes* had cause to boast of their righte-  
 ousnesse and Prerogatives, nor *Gentiles* of  
 their wisdom: both of them naturally being  
 liable to eternal condemnation notwithstanding.

ding, and both of them being to be justified by faith in Christ alone, and that they should not abuse Grace, but walke in newnesse of life, &c.

**Generall parts.** in this Epistle to the Romanes are chiefly three parts.

I *A presate* to the whole Epistle, c: 1. 1. to 17.

II. *A treatise*, containing the main substance of the Epistle, which is either Informatory and *Doctrinall*: or Hortatory, and *Practicall*.

1. *Doctrinal*, viz, touching the cause of our justification, more neere, more remote.

1. *More neere cause of justification*  
Where,

1. The false cause, viz. Works is removed, c: 1. 17. to the end. c: 2.

& 3. 1, to ver. 21.

2. The true cause, viz. Faith is

1. *Defended* from Calumnies c.

2. 21. to the end, & c: 3.

2. *Confirmed* by Abrahams example, and testimonies, c: 4.

3. *Explicated* by the fruits or effects thereof; 1. Inward, viz.

Peace with God, and full assurance of Faith, c: 5. 2. Outward, viz.

Newnesse of life, c: 6. 2 Freedom from the curse of the Law, c: 7. 3. Constancy in

the state of Grace, against all

con-



condemnation, notwithstanding all infirmities or afflictions, within or without them that are in Christ, c.8.

2. *More Remote cause of justification,*  
viz. Predestination where, of

1. The Jews rejection, described,  
1 By the cause thereof, Gods pleasure, the Jewes unbelieve, c.9.  
2 By the signes and effects thereof, their blindnesse, c.10

2. The Jewes Restauration, and of the remnant to be saved, c: 11.

2. *Practticall and Hortatory,* inciting to good works, and duties; either,

1. *Generall,* towards God and man, c. 12.

2. *Specciall* duties, either in 1 Things necessary, towards superiours, c; 13.  
2 Things in different and Arbitrary; towards inferiours, and the more infirm in Faith, c. 14. & c. 15, v. 1. to 14.

III. *A conclusion* of the whole Epistle, consisting of 1 Excuses about his freedome in writing to them, his not coming to them and other advertisements touching his purpose of seeing them, and his desires of their prayers, c; 15. v. 14. to the end. 2 Commendations and Salutations, c; 16.

I Corinth,

# I. Corinthians :

**T**He first Epistle of the Apostle Paul to the CORINTHIANS.

So denominated from the **Penman** thereof, Paul ( of whom in Epistle to the Romanes ) and from the Object to whom he wrote it, viz. The **Corinthians** ; or the *Church of God at Corinth*, 1 Cor. 1. 1, 2. CORINTH was an eminent City of *Achaia* ( which *Achaia* by an *Isthmus* was annexed to *Greece*, neer to *Athens* ) seated in an *Isthmus*, or a little tract of Land betwixt two Seas, the *Egean* and *Ionian* Sea, A most famous Mart, very populous, and flowing with wealth, it was *Lumen & decus totius Græciæ*. Cic. pro leg. Manil. i. e. *The Light and glory of all Greece* : yet very infamous for luxury and multitudes of vices. Once utterly destroyed by L. *Mammius* the Roman Consul; but after for the opportunity of situation restored to its ancient splendour by *Augustus*. D. *Pareus in prolegom. in I. ad Corinth.* Paul coming from *Athens* to *Corinth*, laid the first foundation of a Church there, 1 Cor. 3. 10. He was their Spirituall Father that begot them, 1 Cor. 4. 15. Converting, by his preaching,

ching, *Chrysippus* and *Sosthenes* chiefe Rulers of the Jewish Synagogue there; and many other *Corinthians*; among whom *Paul* continued preaching, a yeare and six Moneths; God assuring him by night in a Vision, that *he had much people in that City.* Act 18. 1, 8, 9, 10, 11, 17. And this Church of *Corinth* grew one of the most eminent Churches for all manner of spirituall gifts, 1 Cor. i. 5, 6, 7.

**When and where** this Epistle was written, See in the Table before Epistle to *Romanes*. As the Epistle to *Romanes* is set first for *Doctrine of Faith*: So this is set second for *Doctrine of Church-government*, excellently handled therein.

**Occasion** of writing this Epistle, seemes to be twofold. 1. The information that *Paul* had from them of the *House of Cloe*, of the many and wofull distempers that infested the Church of *Corinth* after *Paul's* departure, as 1. *Schismes and Divisions* 1 Cor. i. 11. &c. 2. *Many notorious scandals*, as Lusts, Incest, Covetousnesse, Law-suits, &c. 1 Cor. 5. & 6. 3. *Idolatrous Communion with Infidels* in their Idoll-feasts, 1 Cor. 8. & 10. 4. *Uncomely habits* in publique Assemblies, 1 Cor. 11. 3, to 17. 5. *Profanations of the Lords Supper*, 1 Cor. 11.

17. to the end. 6 Barbarous confusion in their publique Church-Assemblies, 1 Cor: 14. And 7 finally such Epicure-like profanefse, as to deny the Resurrection and eternall life, 1 Cor. 15. 12. &c. 2 The writing of some of the Corinthians unto the Apostle for satisfaction in some particular cases, as 1 about Marriage, 2 About Things sacrificed to Idols. 3 About Spirituall gifts. 4 About Propheying. And 5 about charitable Collections for the Saints in Iudea, 1 Cor. 7 1.

**Scope.** The Apostle therefore in this Epistle principally endeavours, To apply healing medicines speedily to all the evils and maladies that began to grow in that Church; and to give them satisfactory Resolutions in all the particulars, wherein they craved his advice from the Lord.

**Generall Parts.** In this 1. Epistle to Corinthians, consider

I. The exordium or Preface to the whole Epistle, c: 1. v. 1. to 10.

II. A Treatise of severall subjects, according as the present state and necessity of the Church required, in respect of their present corruptions abounding; and Paul's Resolution in some doubts propounded. Herein therefore the Apostle,

1. Sharply taxeth their Schismes and divisions about their Ministers, and their diver-

*diversity of gifts*, as eloquence, &c. for which some factiously admired one, some another, c; 1. 10, to c; 5. Herein note; 1 An emphaticall exhortation to unity, c; 1. 10. to 14. 2 *Paul's* tacit clearing himselfe from being any cause of these divisions among them, either 1 *By his Baptisme*, he baptizing very few, and none in his own name, v. 14. to 17. or 2 *By his Preaching* amongst them, for he preached Christ crucified, not with wisdom of words to entice them, but in demonstration of the spirit and power to save them, yet his doctrine was farre above the reach of carnall men c; 1. 17. to the end, and c; 2. 3 He shows why he preached to the so plainly, because they were carnal, c; 3. 1. to 5. 4 That their Teachers should be no such cause of divisions; They are but Ministers, can do nothing without God, & therefore he warnes their Teachers to take heed that they build upon Christ the foundation; and people not to admire mens persons, c; 3. 5. to the end. 5 Hee directs them what account to have of him and his Ministry, and how little cause they have to prefer their other eloquent teachers before him, c; 4. 2. He severely reproveth divers notorious scandals amongst them. As 1 Their

Their suffering of the *incestuous person* among them, who should have been delivered to Sathan by their Church-Governours, *c. 5. 2.* Their covetous and quarrelsome law-suits even before Infidels, *c. 6. 1. to 12. 3.* Their fornications, which they counted as indifferent things, *c. 6. 12. to the end.*

3. He resolveth their doubts or questions propounded to him, touching,

1. *Marriage*, and therein concerning

1. Conjugall benevolence, *c. 7. 1. to 8.*

2. The unmarried and widowes, *v. 8, 9.*

3. Divorce, *v. 10. to 25.*

4. Virgins, *v. 25. to the end.*

2. *Idolothyes*, or things sacrificed to Idols, shewing that they ought not (under pretence of Christian liberty,) eat to the scandal of their brethren, *c. 8:* as he preached without wages (which yet were due to him) that he might avoid the calumny of his Antagonists; and became all things to all men to gaine them. *c. 9.* By other arguments he condemns eating things sacrificed to Idols, as being idolatry, or communion with devils, and inconsistent with communion with Christ in his supper, *c. 10. & c. 11. 1.*

4. He directs and endeavours to reforme their practice in divers particulars.

1. How men and women are to behave

have themselves in point of their outward Habits, in publique Assemblies, c. 11, 2. to 17. 2. How the Lords Saints ought to be managed and received c. 11. v. 17. *to the end.* 3. How all spirituall gifts are to be employed for promoting the Churches profit, and preserving the unity of the mysticall body. c. 12. beyond all which gifts, grace, as love, &c, is much to be preferred; yea gifts without grace are as nothing, c. 13. 4. How they should prophecy, (*the woman still keeping silence in their Churches*) c. 14.

5. He condemnes and confutes the prophane error of them that denied the *Resurrection*, c. 15.

6. He instructs them about the *Collections for the Saints at Jerusalem*, c. 16, 1. 2, 3, 4.

III. *The Conclusion of the whole Epistle*, with certain advertisements about more private affairs, exhortations to certain duties, and salutations, c. 16. 5. *to the end*

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## II. Corinthians.

**T**He II. Epistle of Paul the Apostle to the CORINTHIANS, So called from Paul the Penman of it.  
(of

(of whom see before in *Epistle to the Romans*) and from the parties to whom hee wrote, viz. *The Church at Corinth*, (of which see in *I. to Corinth.*) and to all the *Saints in all Achaia*, *2 Cor: 1. 1.* probably there being many Saints in that Province, who could not so safely and conveniently meet in Church-Assemblies; but were dispersed up and downe by reason of the turbulency of those times. *Calvin in loc:*

When this Epistle was written, see before in the Table.

**Occasion** of this Epistle seemes to bee, those *Calumnies and aspersions cast upon Pauls words and Actions by false Apostles, and other his adversaries after his former Epistle*; they charged him with *levity*, that he came not to them according to his promise: *with pride and tyrannicall severity*, because of the incestuous person: *with lessening the authority of the law*: and that however he was glorious in his letters, yet *in person he was but base*, &c. Paul therefore wipes off these aspersions, and shows that he wrote not his former Epistle to them for any such ends, but for promoting of their Salvation. So that this Epistle is for most part of it *Apologeticall*, viz. **Pauls Apology against his adversaries, calumnies**, and this the end and **Scope** of it; as also to *testifie his love to them*



them, and to prevent his having sorrow from them, when he should come unto them.

2 Cor. 2. 3, 4.

**Principall parts** are

I. *An introduction or Exordium* to his Epistle, c. 1. 1, to 8.

II. *The substance of his Epistle*, containing a Treatise *Apologeticall* and *Hortatory*.

1. In the *Apologeticall* or *excusatorie* part of the Epistle.

1. He purgeth himselfe both from the charge of *levity* and *temerity* that he came not to them according to his promise, 1 Cor. 16. 2. to 8. And of *severity* in the case of the incestuous person, showing them the true causes of his absence, wherein (to clear himself from severity, &c.) he incerts his exhortation to them, touching the restoring and comforting of the *incestuous person*, excommunicated according to his former Epistle, but now repenting, c; 1. 8 *to the end*, and c; 2.

2. Hee commends and magnifies his ministry to them, 1 Partly from the effect it had on them, Converting them, c; 3. 1 to 6. 2 Partly from the subject matter of his ministry, viz. The Gospel farre surpassing the Law in glory, c; 3. 6. *to the end* 3 Partly from his undaunted con-

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stancy

stancy in preaching the Gospel, notwithstanding all afflictions therupon incident unto him, those afflictions working for him a far more exceeding and eternall weight of glory, c: 4. His assurance of which glory he demonstrates upon divers grounds, c: 5.

2. *In the Hortatory part of the Epistle*, He exhorts the *Corinthians*; and beseecherh them,

1. To walke worthy of the Gospel, and not to receive the grace of God in vain and this is done more Generally, c: 6 1. to 14. More specially by avoiding the fellowship of infidels and idolaters, c; 6. 14. to the end, and c. 7. 1.

2. To bear him like affection in receiving his doctrine and exhortations, as he bears towards them for their repentance; and kindnesse to *Titus*, c. 7. 2 to the end.

3. To a liberall contribution, to the poor Saints at Jerusalem, and in Judea; and this by many emphaticall Arguments, c; 8. and c; 9.

4. To behave themselves with such dutifull obedience to his doctrine and ministry, that he may have cause to use lenity and gentlenesse towards them, and not be put to exercise that severi-

ty

ty against them which he intended against some, c; 10. whereupon (that he may vindicate himselfe and his Apostleship from contempt in their eyes, who preferred the false Apostles before him) he enters upon a necessitated and forced commendation of himselfe and his Apostleship by many considerations, c; 11. and c. 12.

III. *The conclusion of the whole Epistle,*

1. With Comminations of severity and sharpnesse, which he will use towards them; If they repent not, c; 13. 1. to 11.

2. With valedictory exhortations and salutations, c; 13. v. 11, 12, 13, 14.

## Galatians.

THE *Epistle of Paul the Apostle to the GALATIANS.* So intituled from the *Penman* Paul, who wrote it: and from the Churches in *Galatia* to whom he wrote it. *Gal. 1. 1. 2.* *Galatia*, so called from *Galli*, i. e. The *French*, that came and inhabited there, who called the country after their name. That they were *French*, all agree; but from what part of *France* they came, is lesse evident; see *Calvin's* judgement herein, *Calv. in Argum. Epist. ad Galat.*

*Galatia* was an ample Province of *Asia, Minor*, neer to *Phrygia*, into which anciently entred a people from *Gallia* of *Europe*, and seated themselves betwixt *Bithynia* and *Cappadocia*, as is testified by *Strabo* l. 12. *Justin.* l. 25. *ab initio-Livi.* l. 8. *decad.* 4. *Plin. Nat. Hist.* l. 5. c: 32. The more principall cities in the Province of *Galatia*, (as *Appianus* in *Chronolog.* fol 44. notes) were these *Synopa*, *Pomphriopolis*, *Claudiopolis*, *Ankyra*, (the Metropolis, famous for an ancient Counsel there;) *Laodicea*, *Antioch* and *Nicopolis*, *D. Pareus* in *Com. in Gal.* 1. 2. *Paul* with *Silas* and *Timothy*, travelled through the region of *Galatia* once, but were forbidden of the Holy Ghost to preach the word in *Asia*, *Act.* 15. 40. and 16. 1, 2. 3. 6. But afterwards he went over all the Countrey of *Galatia*, and *Phrygia* in order, strengthening all the disciples, *Act.* 18. 23. In which countrey of *Galatia*, in most of the famous cities, *Paul* had planted famous Churches of Christ, as is conceived, *Gal.* 1. 8. &c.

**Decastion** It seemes by the current of the Epistle, that after *Pauls* departure from *Galatia*, having planted the Gospel there: there came among them false Apostles and corrupt teachers, who endeavoured to disgrace *Pauls* Apostleship among them, and to pervert the purity

purity and simplicity of the Gospel among them, and to pervert the purity and simplicitie of the Gospel of Christ, by mixtures of legall doctrines urging the observance of both morall and ceremoniall law, and particularly of circumcision as necessary to Justification; so mingling and blending together *Law* and *Gospel*, *works* and *faith*, *Judaisme* and *Christianisme*: tending dangerously to the subversion of that Church.

**Scope.** Hence the Apostle yearning over these Churches, writes this Epistle to them, to recover them out of this error in that fundamentall point of Justification: to convince them of Justification by faith only; to demonstrate unto them the nature and use of morall and ceremoniall law: and incite them to a holy Christian Conversation

**Principall parts** of this Epistle, to this end, are,

I. *An exordium*, preface, or entrance into the Epistle, wherein he notably asserts the divine authority of his Apostleship, against false Apostles denying, it, c. 1, 1. to 6.

II. *A Treatise* containing matters, *Reprehenſory* *Informatory* or doctrinall, and *Horriſtory*.

I. *Reprehenſory*, wherein he sharply taxeth them that they had so soon fallen from the Gospel doctrine of Justification by

faith, which he had preached to them, to an opinion of Justification by the works of the law, c. 1, 6. to 3, 1. To this end that he may more fully convince them of their error in forsaking the Gospel which he preached, he shewes, after his serious obtestation, 1. How he had his doctrine from God, who called him to preach to the Gentiles, c: 1, 11. to 16. 2. How faithfully he had preached the Gospel committed to him, withstanding all legall mixtures in point of Justification, c: 1, 16. to c: 3, 1.

*II. Informatory or Doctrinall*, wherein he asserts, and proves the Doctrine of Justification by faith alone, and not by legall works, by many Arguments, c: 3, 4. As for example because

1. They received the spirit not by preaching of the law, but by preaching of faith; c: 3. 1. to 6.

2. *Abraham* the father of the faithfull was justified by faith; consequently so must his faithfull seed be justified whether Jews or Gentiles, c: 3, 6. to 15:

3. The heavenly inheritance is not by law, but by promise, therefore of faith. c: 3. 15. to 19. And here by way of *prolepsis* to prevent objections he shews what was the use of the law before Christ, & why the ceremonial law is abolished at Christs coming c: 3, 20, to c: 4. v. 12. And he lenifies the sharpnesse

sharpness of his former rebukes, by signifying his humble, modest and tender carriage towards them, c: 4 12. to 21.

4. The very testimony of the law it selfe condemnes this Justification by the works of the Law, as he evidences in the Allegory of *Hagar* and *Sarah*, c: 4, 21. to the end.

III. *Hortatory*, here the Apostle exhorts them, 1. Constantly to persist in their Christian Liberty from the ceremoniall law, c: 5, 1. to 13. 2. Not to abuse their Christian liberty, v. 13. 3. To severall generall duties of Christianity, c: 5, 14. to c: 6, 11.

III. *A Conclusion* of the whole Epistle containing, 1 *A Testification* of his love unto them, in writing to them with his own hand. 2 *A common faction* against false teachers. 3 *An opposition* of his owne example against that of the false Apostles, he preaching the Gospel sincerely, walking accordingly, and being willing to suffer for it; and his 4. *Valediction*, c: 5 11 to the end.

## Ephesians.

**T**He Epistle of the Apostle Paul to the EPHESIANS. So denominated from the Saints at *Ephesus* to whom Paul wrote, Eph. 1. 1. E P H E -

**SUS** was a city on the shore of the *Ionian sea*, looking towards the west of *Asia Minor*, of old a city of great traffique but much addicted to magick Arts, and to superstition, there being the Temple of the great goddess *Diana*, *Act. 19*, *Paul* came to *Ephesus* at first, and reasoned with the Jews in their Synagogues, but tarried not there at that time because he hasted to keep the feast at *Jerusalem*, *Acts 18, 19, 20, 21*. After that he came a second time to *Ephesus*, and continued there preaching and disputing for two years and three moneths, and so planted a famous Church there, *Act. 19. 1. 8, 10. &c. 1 Cor. 16. 9.* till by the uproare at *Ephesus* he was necessitated to depart, *Act. 20. 1.* yet after his departure into *Macedonia*, *Act. 19. 1, 2.* he committed the care and inspection of the Church at *Ephesus* unto *Timothy*, *1 Tim. 1. 3, 4. &c.* And *Paul* being afterwards at *Miletus*, called thither the Elders of *Ephesus*, exhorting and encouraging them in their charge, knowing they should see his face no more, *Acts 20. 17. to the end.* After *Timothy*, it is supposed *John the Evangelist* was Bishop of this Church.

**When and Whence** this Epistle was written, See in *Table* before *Epistle to Romans*.

**Occasion** of *Pauls* writting to the *Ephesians*,



*phesians*, was not Schismes and Scandals, as in the Church of *Corinth*; nor false doctrine supplanting justification by faith, that fundamentall point as in the Church of *Galaria*; But the Apostles singular tender-  
ness and provident care of this Church, (he being not now farre from his death.) lest they should faint or be discouraged by his bonds at *Rome*, and be weary of the Gospel through the Crosse.

**Scope**, to encourage the *Ephesians* to constancy in faith and piety, and growth therein, notwithstanding all his or their tribulations for the Gospel.

**Principall parts.** To this end are,

I. *The Inscription or Exordium* of the Epistle, c. 1, 1, 2.

II. *The Body of the Epistle* being Doctrinall and Hortatory.

1. *Doctrinall*, wherein he laid down Gods benefites to them and us, or the causes of salvation.

1. Gods eternall and free Predestination of us to adoption in Christ, through faith, c. 1.

2. Redemption by the blood of Christ, and effectuall vocation by his grace, c. 2.

3. Publication of the riches of Christ by the Gospel, especially by his ministry to the Gentiles. c. 3.

2. *Hortatory*, wherein by way of gratitude

tude for former benefits, he stirs them up to divers Christian duties, which are either,

1. More generall and common to all Christians, c. 4. and c. 5, 1. to 22.
2. More speciall and peculiar to some particular relations, as to,
  1. Husbands and wives, c. 5. 21. *to the end.*
  2. Parents and children, c. 6, 1. to 5.
  3. Masters and servants, c. 6, 5. to 10.

III. *The Conclusion of the Epistle*, where in he encourages them to be strong and constant against all temptations, through the help of *the compleat Armour of God*, described; shewes why he sent *Tychicus* to them, and so concludes, c. 6, 10. *to the end.*

## Philippians.

**T**He *Epistle of Paul the Apostle to the PHILIPPIANS*. So intituled because written by *Paul* to the Saints, Bishops and Deacons at *Philippi*, Phil. 1. 1. PHILIPPI was the name of two cities, viz. one in *Thessalic*, at first called *Darb-s*, but after *Philippi* from *Philip* of

of Macedo who repaired it. *Alsted. Praecog. Theol. l. 2. c. 124.* Another a city of *Macedonia*, situate in the confines of *Thracia*, in the fields whereof *Pompey* was overcome by *Cæsar*; and after *Brutus* and *Cassius*, by *Anthony* and *Octavius*. This latter *Philippi*, is here meant to this *Philippi*, *Paul* came, being warned by vision to go into *Macedonia*, *Act. 16. 9. to the end of the chapt.* Here *Lydia* and the *Jailor* were converted, and *Paul* here laid the foundation of a flourishing Church. *Calv. Argum. in Eph. ad Phil. p.*

**When and Whence** this Epistle was written, see in former *Table*, &c.

**Occasion**, the Church at *Philippi* sent their bounty to *Paul* now Prisoner at *Rome*, to support him and supply his wants there, by *Epaphroditus* their Prisoner, who doubtlesse coming to *Paul*, disclosed to him the spirituall state of that Church, whereupon *Paul* writes this Epistle from *Rome*, by *Epaphroditus* *Phil. 2. 25.*

**Scope**. To confirme the *Philippians* in faith and Godlinesse, to warne them againt Seducers, and to testify his thankfulnesse for their bountifull remembrance of him, in his distresses.

**Principall parts**, to this end are

I. *An Exordium or Preface* to his Epistle,  
c. 1, 1, 2.

II. *The*

II. *The substance of the Epistle*, wherein  
he

1. *Confirms* them in the faith, by Promising to them Gods perfecting grace, praising their zeal, Testifying his love to them, Removing the scandall of the Crosse; & intimating his great desire for the furtherance and joy of their faith, c; 1. 3, to 27.
2. *Exhorts* them to Piety, viz. to bearing the Crosse, unity, humility of minde, and purity of life, c; 1. 27. to c. 2. 19.
3. *Commends* their faithfull Ministers, *Timothy* and *Epaphroditus*, c. 2. 19. to the end.
4. *Warnes* them of the false Doctrine of false Apostles, that would mingle works with faith in justification, opposing against them his own example, desiring the Philippians to imitate him, c. 3.
5. *Encourages* them in divers particular and generall duties, c; 4. 1. to 10.
6. *Gratefully commemorates* their bounty to him, c; 4. 10. to 21.

III. *The conclusion of the Epistle*, with salutations and a valediction, c; 4. 21; 22, 23.

## Colossians.

**T**HE Epistle of the Apostle Paul to the **COLOSSIANS**. So intituled from the *Colossians* to whom Paul wrote this Epistle, *To the Saints and faithful Brethren in Christ, which are at Colosse*, Col. 1. 2. These *Colossians* were not that people dwelling in *Rodes*, (called *Cotossians* from that huge *Colossus* or Image of the *Sunne*, 75 Cubites high, there erected: But rather those inhabitants of *Colosse* a chief City in *Phrygia* in *Asia Minor*, neere unto *Hierapolis* and *Laodicea*; as *Hierome* and *Chrysostome* think. And this Epistle it selfe seemes to intimate thus much, wherein hee mentions *Epaphras* his zeal for them at *Colosse*, *Laodicea*, and *Hierapolis*, Col. 4. 13. Bids them salute the Brethren in *Laodicea*, ver. 15. and that *this Epistle be read in the Church of the Loadiceans*, ver. 16. Now *Loadicea* and *Hierapolis* are neere *Colosse*, but farre distant from *Rbrodes*, as learned writers import. *Xenophon* in 1 de expedition. *Cyri*; writes, That after he entred into *Phrygia*, he went streight eis Κολοσσέας πολιν οικουμένην, οὐδ' αἰμόνα, καὶ μεγάλην, i. e. Unto *Colosse* a City of universall resort,

*sort, rich, and great:* Euseb. in *Chronic.* saith, *That three Cities of Asia, Laodicea, Hierapolis and Colosse fell with one and the same earthquake.* And *Plin.* in *Nat. Hist:* l. 5 c; 32. Seates not *Colosse* in any Island, but among the Cities of the Continent.

**When** and **whence** this Epistle was written, see in the former Table.

**Occasion.** *Epaphras* fellow-labourer with the Apostles, had in *Colosse* with other Ministers planted a Church. The Faith preached to the *Colossians* was impugned, Partly by some converted out of *Judaisme* who urged the Ceremonies of the Law as necessary to Salvation, confounding *Christ* and *Moses* together: Partly by some converted out of *Gentilisme*, who obtruded Philosophicall subtilities upon them, counting the simplicity of the Gospel too much below wise men, and so blended *Theology* with *Philosophy*. The Apostle therefore being prisoner at *Rome*, writes to them to instruct and stablish them in the true Doctrine of the Gospel taught them by *Epaphras* against all the impostures of false Teachers.

**Scope.** To shew, That all hope of mans Salvation is grounded in *Christ* alone, and that therefore we should fully rest our selves in the faith of *Christ*, and live  
accor-

according to Gospel-Rules, rejecting all Mosaicall Ceremonies, and Philosophicall speculations.

**Principall parts.** In this Epistle are,

- I. *The Preface*, containing, 1 The inscription, c; 1. 1, 2, 3. 2 The Entrance into the Epistle, wherein he commends their Faith and other graces, and wishes their growth therein, v. 3. to 12.
- II. *The body of the Epistle* consisting of matters Doctrinall and Practicall.
  1. *Doctrinall*, where hee, 1 *Describes Jesus Christ and his benefis* most lively; that he is the true Son of God, head and Saviour of his Church most sufficient, c; 1. 12, to c; 2 8. 2 *Confutes Seducers* that obtruded on the Colossians either *Philosophicall* notions, or *Mosaicall* antiquated Ceremonies, c. 2. 8. to the end.
  2. *Practicall*, where he instructs and exhorts them in Practicall duties either 1 *Generall*, common to all Christians, c; 3. 1, to 18. 2 *Speciall*, peculiar to some relations, Husbands, Wives, Parents, Children, Masters and servants, c; 3. 18, to c; 4. 2. where he annexes some generall exhortations, v. 2. to 7.
- III. *Conclusion* of the whole Epistle, containing some private affaires and Salutations, c; 4. 7. to the end.

I. Thessa-

# I. Theſſalonians.

**T**He first Epiſtle of Paul the Apoſtle to the THESSALONIANS. So denominated, becauſe written by Paul to the Church of the Theſſalonians. 1 Theſ: 1. 1. And they from their City Theſſ: which was the Metropolis or mother City in Macedonia, Situate on the edge of the Macedonian ſhore: Anciently it was called Therma, and thence the Thermaick Haven. Some give this reaſon of the change of the name; Philip King of Macedonia in a memorable Battle in theſe parts overcame the People of Theſſaly. For monument of which Victory, the neighbouring City was edified and enlarged, and named Theſſalonica; as it were, *θεῶς-ἄλλω-νικην*, i. e. put the Victory to another. It was ſold by Andronicus to the Venetians, but they did not long enjoy it; for it was, as other parts of Greece, quickly poſſeſſed by the Turkes. Is now a famous Empory for Indian Merchandice, {but under the Dominion and Idolatry of the Turkes} known by the name of Saloniki: *Maginus in Geograph.*

In Theſſalonica God pleaſed to plant a Church by the Miniſtry of Paul and Silas, converting both Jewes and  
Greeks



Greeks. See the History of it, *Acts* 17. 1. &c. There the unbelieving Jewes mov'd with envy, rais'd tumults against *Paul* and *Silas*, and also against the Saints that entertained them, *Jason* &c. 5, 6, 7, 8, 9. So that *Paul* and *Silas* were glad to fly away by night to *Berea*, ver. 10.

**Occasion** (as may appear from *Act* 17. And 1 *Thess.* 2. & 3. 1. 2.) was this *Paul* being forced by tumults to depart from *Thessalonica*, and fearing least the Church there newly collected should be hazzarded through feare of troubles and persecutions; and going to *Athen*, he sends *Timothy* back to confirme the *Thessalonians* in the Faith, and report their state to him. Whereupon *Timothy* informing him of their constancy, notwithstanding persecutions, and of all their affaires, from *Athenes* *Paul* wrote this Epistle to them for their encouragment. When this Epistle was written, see in *Table* above.

**Scope.** To encourage the *Thessalonians* both to constant perseverance in Faith and grace received, notwithstanding all tribulations befalling him or them; As also to make progresse and goe on therein unto perfection.

**Principall parts.** To this end are,  
I. The *Inscription* of the Epistle, c: 1. 1.  
II. The *Substance* or Subject matter of the Epistle is *Hortatory*. He exhorteth,

I. To

**I. To constancy and perseverance in the Faith,** c; 1. 2, to c; 4. Whereunto he urges them,

1. From the consideration of Gods rich grace bestowed on them by the Apostles Ministry, and the generall same thereof in the Churches of Christ, c; 1. 2: to the end.
2. From the graciousnesse of the instrument whereby they were converted *viz. Paul* whose Boldnes, Sincerity, Meeknes and Amiable behaviour to them is declared, c; 2. 13. to 13.
3. From their own Experience of the efficacy of the Doctrine of Faith, c. 2, 13. to the end.
4. From the Apostles care and tendernesse over them, who (though he could not come himselfe to them, yet) sent *Timothy* to them to comfort and establish them, c. 3.

**II. To progresse in grace** towards perfection therein. 1 In generall, c; 4. 1. 2, 3. 2 In particular, he exhorts them to certaine duties (wherein perhaps they were Defective, or Endangered) as 1 Chastity, c, 4. 4, 5. 2 Justice, v. 6. 7, 8. 3 Brotherly love, v. 9. 10. 4 Care of quiet and peaceable living together in Christian Society, ver. 11. 12. 5 Moderation of sorrow and lamentation for the dead in Christ; declaring what

what shall become of the dead what of the living at Christs second coming, v. 13. to the end. After this hee meets with that curious question that might be moved, but when shall these things be? shewing it shall be sudden, though the particular time when, is not known; therefore they should alwayes be prepared, c; 5. 1. to 12. 6 Due respect to the publique Ministry over them, c; 5. 12, 13. 7 And hee shuts up his Exhortation with an heap of Christian duties concisely couched together, v. 14. to 23.

III. *The conclusion of the Epistle*, with supplications for them, Salutations, and Valediction, v. 23. to the end.

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## II. Thessalonians.

**T**He second Epistle of Paul the Apostle to the THESSALONIANS. So stiled for the Reason above. **When** and **Whence** this Epistle was written, see in former Table.

**Occasion** seemes to bee some information, or Reports which the Apostle had received; touching their Persecutions for the Gospel; Touching false teachers, who insinuated to them (perhaps taking

taking occasion by some passages of the former Epistle about Christs second coming) that Christs second coming would be speedily, in that age; and touching exorbitant walking of some, in idlenesse; Church-discipline mean while sleeping. The whole current of the Epistle, intimates this *occasion*.

**Scope.** 1 To comfort the Church of Thessalonians against all Persecutions for Christ. 2 To informe them of their mistake about the second coming of Christ, that it could not be presently. And 3 to exhort them to divers Christian duties.

**Principall parts,** to these ends.

I. *Inscription* and salutation, c. 1. 1, 2.

II. *Body*, Of the Epistle, being

1. *Consolatory* against all sufferings and persecutions c. 1. 3. *to the end*.

2. *Monitory*, warning them against that erroneous Doctrine which any false Teachers might suggest unto them, as if Christs Second coming were at hand: wherein he prophetically assures them that before Christs coming, there will be an Apostacy, and a Revelation of Antichrist that man of sin, c. 2.

3. *Hortatory*, wherein he peremptorily prescribes Reformation of certain corruptions in manners & practice among them, interlacing divers sharp reproofs thereof. Because he *deales* somewhat sharply

sharply with them, 1. He premiseth an insinuatve preface wherein, 1 He begs their prayers 2 Perswades himself confidently of their obedience. 3 And Prayes for them, c. 3. 1. to 6. 2. He prescribes the Reformation of two evils, viz. 1 The remissenesse of Church-discipline towards inordinate walkers, ver. 6. to 11. 2 The neglect of manuell labour by some contrary to the Apostles Rule, ver. 11 to 16.

III. *The conclusion* of the whole Epistle, with Supplications, Salutations and Valediction, ver. 16. to the end.

Thus farre of *Pauls nine generall Epistles*, written to whole Churches: Next come to be considered *Pauls foure particular Epistles*, directed to certaine particular persons, viz. Two to *Timothy*, and one to *Titus* about affairs *Ecclesiasticall*; and one to *Philemon* about matters *Oeconomicall*. Those Epistles to *Timothy* and *Titus*, *Augustine* would have him that is a Teacher in the Church to have alwayes before his eyes. *Augustin. de Doctrin Christian. l. 4. c. 16.*

## I. Timothy

**T**HE first Epistle of the Apostle Paul  
to TIMOTHY. so denominat  
from

from *Timothy* to whom *Paul* wrote.

**TIMOTHY** Is a Greek Name; Signifies, *An Honourer of God*. Probably his Godly Parents desired he might be such an one when they gave him this name: and he proved an excellent instrument of Honour to God both in Doctrine and conversation, according to the happy Omen and presage of his name. He is supposed to be of *Lycæonia*, in *Asia*. His Father was a Greek, his Mother a Jewesse who believed, *Act. 16. 1.* her name *Eunice*, daughter of *Lois* his Grandmother; both sincere believers, *2 Tim. 1. 5.* From a child they trayned him up in the Scriptures, *2 Tim. 3. 14, 15.* Whence *Paul* is perswaded that the like Faith dwelt in him, as did in his mother and Grandmother, *2 Tim. 1. 5.* His Father being a Greek, he was not Circumcised after the custome of the Jewes, but being come to maturity, *Paul* circumcised him, for the gaining of the Jewes by his Ministry, *Act. 16. 3.* And having good commendation of him by the brethren of *Lystra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches, *Act. 16. 2, 3, 4. &c.* Somerimes *Paul* sent him as a Messenger to the Churches; whereupon *Paul* makes such an honourable mention of him

him and his workes, Act. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. And 16 10. Phil. 2. 19, 20, 21, 22. 1 Thes. 3. 2, 6, Gives him divers excellent Titles, calls him *his brother*, 1 Thes. 3. 2. Heb. 13. 23. His *beloved son and faithfull in the Lord*, 1 Cor. 4. 17. His *naturall son in the Faith*, 1 Tim. 1. 2. His *dearely beloved sonne*, 2 Tim. 1. 2. The *Minister of God*; and his *fellow-labourer in the Gospel of Christ*, 1 Thes. 3. 2. His *work-fellow*, Rom. 16. 21. Yea *Paul* joynes *Timothy* with himselfe in the inscriptions of divers Epistles to the Churches, that so he might both commend *Timothies* worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. See 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 1. 1 Thes. 1. 1. 2 Thes. 1. 1. Philem. 1. At last after many travels with *Paul* by Sea and Land, *Paul* returning into *Asia* committed the care of the Church of *Ephesus* to him, whom he knew to be so able and trusty, 1 Tim. 1. 3. &c. Which he happily taught, and governed about fifteen yeers; but at last more grievously inveighing against the Idolatrous worships of *Diana*; under *Nero* the Christians cruell Enemy, he was slain of the Gentiles with Arrowes and Stones, as is testified by *Eusebius Hist.* l. 3. c. 14. Some thinke

thinke that his bones, together with the reliques of *Andrew* and *Luke* were translated to Constantinople by Constantine the Emperour. As *Hieronym.* and *Nicephorus.*

**When** this Epistle was written, see in the *Table* above.

**Occasion and Scope.** The Apostle being to depart into Macedonia, left Timothy at Ephesus, that he might prevent unsound Doctrine, and ordaine Elders for that Church. Compare Act. 20. 1 Tim. 1. 3. &c. That therefore Timothy might the better know how to behave himselfe in that Church in all Ecclesiasticall affairs, he writes to him this Epistle, not knowing how long he should be absent from him, 1. Tim. 3. 14, 15. So that this Epistle may not unfitly be stiled **St. Pauls Directory for right managing of the Office of the Ministry in the Church of God.**

**Principall parts,** to this end; are

- I. *The Inscription of the Epistle,* c. 1. 1, 2.
- II. *The matter or substance of the Epistle,* which is chiefly by way of practicall instruction or direction. He directs Timothy,
  1. *Touching faith* how to maintaine against the teachers of the Law, the truth of the Gospel (wonderfully committed to Paul) notwithstanding all impediments, and to adde to faith  
a good



a good conscience, c: 1, 3. *to the end:*

2. *Touching Ecclesiasticall worship*, for whom they should pray, c: 2. 1. to 8. How men and women should behave themselves in prayer, and in publick assemblies, c: 2, 8. *to the end.*

3. *Touching Church officers.* 1 How Bishops and Deacons with their wives ought to be qualified, c: 3. 1. to 14. To which he annexes, the end or Scope of his writing this Epistle to *Timothy*, viz. *That he might know how to governe the Church the house of God, the pillar of truth*, giving an Epitome of Gospel-truth, c: 3, 14. *to the end.* which he amplifies by a Propheticall prediction of the Apostacy, from the faith which should come to passe in the latter times, c: 4. 1. to 6. 2. How *Timothy* should behave himselfe both in his doctrine and conversation, c: 4, 6. *to the end.* How in private reproofs, c: 5, 1, 2. How towards widows, c: 5, 3, *to 17.* How towards Elders, c: 5, 17. *to the end.* What duties he should teach servants, and how he should carry himselfe towards them that teach otherwise, and count Gaine godlinesse, c: 6. to 17. And how he should instruct rich men, c: 6, 17, 18, 19.

III. *The conclusion of the Epistle*, exhorting *Timothy* to keep that which was com-

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mitted

mitted to him, and to avoid prophane and vaine babling, and oppositions of sciences &c. c. 6. 20. 21.

## II. Timothy.

**T**He second Epistle of Paul the Apostle to TIMOTHY. So denominated from *Timothy* to whom *Paul* wrote. A description of this *Timothy*, see in former Epistle.

**Occasion.** The Apostle having left *Timothy* at *Ephesus* to take care of the Church there, 1 *Tim.* 1. 3. when hee departed from the Elders of *Ephesus*, after hee had called them to *Mileus*, and given them charge of the flock, they all wept sore, *Acts* 20. 36, 37. probably, *Timothy* was one of those that powred out teares, 2 *Tim.* 1. 4. and perhaps the Apostle, that he might comfort *Timothy* lamenting him, intimated some hopes of his returne unto him, 1 *Tim.* 3. 14. But *Paul* meane while being carried away captive to *Rome*, and by his bonds hindred from coming againe to *Timothy*, thought it necessary by this Epistle to stablish and comfort him, both against the Apostles sufferings and martyrdom approaching, as also against all the

the pressures and persecutions of the Church, and that hee should be moved by none of them, to desert or neglect the faithfull, keeeping of that excellent treasure of truth, committed of trust to him, 2 Tim. 1. 8. 13. and 2. 1, 2. 3, 14. and 4. 1, 2, 5, 6. &c. and that they might more effectually be comforted in one another, hee desires him to *come shortly to him*, 2 Tim. 4. 9. that so they might take their last farewell one of another. For this was *Pauls* last Epistle (as his *Swan-like Song*) a little before his death, 2 Tim. 4. 6, 7.

**Scope**, To stirre up and strengthen *Timothy*, to constancy and fidelity, in discharge of his ministeriall office, and the keeping and asserting of the truth, deposited and committed of trust to him; against all the present dangers and persecutions impending him or the Apostle for the same, in these perillous times.

**Principall parts.** To this end are,

I. *An Inscription* of the Epistle, c; 1. 1, 2. together with an insinuating pathetical proem, testifying his singular affection to *Timothy*: v. 3. 4. 5.

II. *The substance of the Epistle*, which is chiefly *Hortatory* and *Consolatory*. Herein he,

1. Exhorts and encourages him to constancy and faithfullnesse in all the

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work

work of the Ministry committed to him, notwithstanding all the Apostles afflictions endured for the truth, all the troubles *Timothy* might incur in defence of the truth, and the unfaithfulness of some revolting from the truth, c; 1. 6, to the end, and c; 2.

2. Prophetically forewarns him of the perillousnesse of the last dayes, especially by reason of wicked hypocrites and Seducers, c; 3. 1. to 14.

3. Most earnestly incites and charges him to be constant in the faith, according to the Scriptures which he knew from a child, and to be instant in preaching the word, against all discouragements, after the Apostles example, who had finished his course, and now shortly was to receive his Crowne, c. 3. 14. to c. 4. 9.

III: *Conclusion* of the Epistle, with 1 Some particular directions, c; 4. 9. to 16. 2 Narration of his own affairs, v. 16. 17, 18. 3 Salutations, 18: to 22. and 4 Valediction, v. 22

## Titus.

**T**He Epistle of Paul to TITUS. So intituled from the name of the person to whom hee wrote, Tit: 1, 1, 4.  
**Titus**

**Titus** is evidently a Greek name, either derived from *Τίτος Titus*, i. e. *A Dove*; (as *Jonah* in Hebrew hath his name from a *Dove*,) or rather from *Τίω Tio*, i. e. to honour, esteeme, &c. thence *Τίτος, Titos* i. e. *Honoured*; a fit name for him, that was truly *honoured both by God and man*. *Titus* was by Nation a Grecian, a Gentile, and uncircumcised probably till his death, *Gal. 2. 3.* yet effectually converted by *Paul* to the faith, hence called his *naturall son after the common faith*, *Tit. 1. 4.* Yea he calls him his *Partner and fellow-helper*, *2 Cor. 8. 23* and his *Brother*, *2 Cor. 2. 13*, having enjoyed him as a companion of his travels, *Gal. 2. 1. a comfort in his sorrows*, *2 Cor. 7. 6.* and having used him as a Legate or messenger unto divers Churches, and betruſted him with the Collections for the poor Saints in *Judea*, *2 Tim. 4. 10.* *2 Cor. 8. 6, 16, 17.* *Paul* having planted a Church in the Isle of *Creta*, now called *Candyp*, he left *Titus* there behind him to finish the work, appointing him to *ſet in order things that were wanting, and to ordain Elders in every city*, *Tit. 1. 5.* and there it is thought, he died and was buried.

**Occaſion and Scope**, *Paul* having left *Titus* in *Creet*, to order things wanting, &c. in the Church now planted there, and perceiving that in his abſence falſe

Teachers, erroneous in judgement, and scandalous in life, crept in, seeking, to destroy the faith, by mingling Christ and Moses together, to disturbe Church-Government planted, and to disjoyne the practice from the profession of piety. Paul therefore solicitous for the Church writes this Epistle to Titus, both to strengthen & gaine Authority to his ministry there against all contempt; as also to direct him, how to order and stablish things wanting in the Church, how to repress distempers and disorders arising, and how to demean himselfe, both in doctrine and conversation, towards severall sorts of Persons.

**P**rin cipall parts to this end.

I. *An Inscription*, c: 1, 1. to 5.

II. *Substance of the Epistle*, (of like nature to the I. *To Timothy*) wherein he

1. Declareth for what ends he left *Titus* in *Crete*, c: 1, 5.

2. Directeth him in reference to these ends.

1. What qualifications are requisite in *Bishops*, or *Elders* both for life and Doctrine, c: 1, 6. to the end:

2. How *Titus* should accordingly approve himselfe in the ministry, both in his doctrine and life, and that towards both aged men and women, as also towards servants c. 2. and generally towards all Christians,

stains, how he should teach them to behave themselves, both towards magistrates, and mutually towards one another, backing the same with cogent Arguments, c: 3, 1 to 12.

III. *A Conclusion* of the whole Epistle consisting of more private directions, salutations, and his Apostolicall valediction, c: 3, 12. to the end.

*Thus of Pauls Epistles written to particular persons about Ecclesiasticall affairs. Now of his Epistles written to particular persons, yea to a Church, Philem. 1. 2. about Oeconomical or Household affairs. viz.*

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## Philemon.

**T**He Epistle of Paul to Philemon. So called because peculially and in the first place directed to him, *Philem.* 1. 2. PHILEMON, as some thinke sounds like an Hebrew name, and signifies, *The mouth of bread*, so denoting his beneficence and bounty relieving them with bread, &c. that were poore and needy, See v. 7. *Hieron.* Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, signifying *Kissing*, from *φιλημα* *Philema*. 1, e. *A kisse*, So intimating his kindnesse.

This is not that ancient Comick poet, called *Philemon* which *Paul* seems to have read, by some expressions in his Epistles, as *1 Tim. 2. 12.* and *5. 23. Tit. 2, 3.* The fragments of which poet are extant, collected by *Henr. Steph.* But this *Philemon* is supposed to be by Country a *Phrygian*, as *Theophylact* and in particular a minister of the Church at *Colosse*, an eminent towne in *Phrygia*. *Paul* here calls him fellow-labourer, *Philem. v. 1.* viz. in preaching the Gospel; and a Partner, *v. 17.* compare *Philem. v. 1, 2.* with *Col. 4. 17.* He is called a Bishop by *Anselme*, an Evangelist by *Hierom.* And here is mention of the Church in his house, *v. 2.* Probably, *Philemon* was converted or much edified by *Paul's* ministry, from that intimation, *v. 19.* was deare to *Paul*, he calls him brother *v. 7, 20.* his dearly beloved. *v. 1.* He is commended for his faith in *Christ*, and bountifull love to all the Saints, vers. *5. 7.* Though rich, yet is suspected to be somewhat too covetous, from that expression, *v. 18, 19.* We find no mention of him in Scripture, but only in this Epistle.

**Occasion.** *Onesimus* servant to *Philemon*, had much wronged him in purloining his goods, (it is probably thought he stole some money from him



him ) and so ranne away from him to *Rome* ; where ( providence so ordered things, ) hearing *Paul* preach he was converted, and ministred to *Paul* in prison. But *Paul* understanding the cause of his departing from his Master, sends *Onesimus* back againe to his master with this Epistle, perswading him to forgive him and entertaine him again.

**Scope.** To reconcile *Onesimus*, now converted, to *Philemon* his master, whom he had much wronged formerly, being unconverted, and had runne away from him.

**Principall parts,** of this most elegant and pathericall Epistle, to this end, are

I. *The Preface or Exordium* to the Epistle, containing 1. *The inscription* v. 1, 2, 3. 2. *The Apostles Gratulation* at *Philemons* faith in Christ, and liberall love to the Saints, v. 4. to 8. hereby he indears both himselfe and his request to *Philemon*.

II. *The Proposall of his request* to *Philemon*, more generally, and after more particularly, viz. that he would againe receive *Onesimus*, whom he had sent to him, v. 8. to 13.

III. *Cogent Arguments*, pressing this request, ( every word almost being an Argument, some of which are couched in the Proposall of his request; As 1. *Onesimus* is converted, v. 10. 2. Now he will be a profitable servant, v. 11. 3. *Onesimus* was dear to

Paul as his own-bowels, v. 12, 4. Pauls Prizing Onesimus his service, v. 13. 14. 5. Providence seemed so to over-rule his departure by converting him in the interim as if God would prepare him for constant service, v. 15. 6. He is now not a servant, so much as a brother in Christ, v. 16. 17. Paul that makes this request, is Philemons Partner, v. 17. 8. Philemon shall not loose by receiuing him, v. 18, 19. 9. Paul shall reap the fruit of sweet refreshing in the grant of this request, v. 20.

III. The Conclusion of the Epistle containing 1. Pauls hope of Philemons gratifying him. 2. His request to prepare himselfe a lodging. 3. Salutations. 4. And the Apostolicall valediction, v. 21. to the end.

II. Hitherto of the Epistles written to the believing Gentiles, and all by Paul: Now of the Epistles written to the believing Jewes by severall Apostles.

## Hebrews.

THE Epistle of Paul the Apostle to the HEBREWS. So intituled in the Greek Copies, from the Penman writing it, and the parties to whom he wrote. The Syriack version hath it, The Epistle to the Hebrews.

HEBREWS.

HEBREWS. So denominated not from *Heber*, *Selah's* son, *Sem's* grande-child mentioned *Gen. 10. 24* But rather from *Abram*, the father of the faithful, And that not from the name *Abram*, which is written with *N* whereas *Hebrews*, is written originally with *V* viz. *הבברי* *Hbb' bri*. but from the Epistle given first to *Abram*, viz. *Abram the Hebrew*, *Gen. 14. 13*. *Abram* being called *הבב* i. e. the *Hebrew* from *הבב* *To passe over or passe through*, *Gen. 12. 6*. Because from *Mesopotamia* he passed over *Euphrates* into *Canaan*, and so passed through the land, compare *Gen. 12. 1. to 7. with Act. 7. 2, 3, 4*. So that *Abram the Hebrew* sounds as much as *Abram the Passenger*, or *the Passer through*. Hence *Abrams* posterity are called *Hebrews*, which name seems somewhat more worthy, then the name *Jews*, because the name *Jews* came but from *Judah*, *Jacobs* son the kingly stock. *To Hebrews* by nation, but now became Christians by profession, this Epistle was written. Some thinke the Apostle wrote only to those *Hebrews* that dwelt in *Jerusalem* and *Judea*, because he promises to see them, *Heb. 13. 23*. but *Peter* seems to testify this Epistle was written to the dispersed *Hebrews*; compare *2. Pet. 3. 15.* and *3. 1, 2* with *1. Pet. 1. 1. 2*. Why might not the Epistle be written to them all?

Penman.

**Penman** of this Epistle is not so infallibly agreed upon by learned men. Some of old ascribed it to *Luke*, or *Barnabas*, or *Clement*, *Euseb. Hist. l. 6. Plerin. in vit. Patri, p. 10.* and *Hieronymus*. Some to *Barnabas*, *Tertullian*. See *Erasm. Annot. in Act. 1. p. 199.* Some to *Apollos*, *Luther in Gen. 48. fol. 643. De Luc. Ofiander in Præfat. ad Hebr. Calvin* himselfe, though in his Argument, before this Epistle, he saith, *he cannot be brought to think it was Pauls*, yet after seems to incline to that opinion, that *Paul* wrote it, *Calv. Com. in Heb. 13. 13.* But that *Paul* was **Penman** of this Epistle, was the unanimous opinion of all the ancient Greek writers, (except *Caius* mentioned by *Nicephorus l. 4. c. 34.*) and of divers Latin Authors, ancient and moderne. See *Gerh. loc. com. de Script. sac. loc. 1. Exeges. Sect. 275.* and *D. Pareus Proem in ep. ad Hebr. Sect. 1. G. Whitaker disp. de sacr. script. q. 1. c. ult.* That the Apostle *Paul* was **Penman** of this Epistle, may be evinced by divers considerable Arguments, As

1. All the Greek Copies of the Epistle to the Hebrews, (except one wherein the Title was only, *πρὸς Ἑβραίους* i. e. *To the Hebrews*) have this Title *παῦλος ὁ ἀποστόλος ἡ πρὸς Ἑβραίους ἐπιστολή* i. e. *The Epistle of Paul the Apostle to the Hebrews.* Th. Bez. in Annot. ante ep. ad Hebr.

2. The

2. The Testimony of Peter is most considerable; *As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood,* &c. 2 Pet. 3. 15. 16. wherein not with *Gerb. Piscat.* and others,

1. That Paul wrote to them also to whom Peter wrote, But Peter wrote to the *Hebrews*, both his Epistles, 1 Pet. 1. 1, 2. 2 Pet. 3. 1, 2. Therefore Paul wrote to the *Hebrews*, either this Epistle is that which Paul wrote to the *Hebrews*, or its lost. That it should be lost, is unlikely, when Gods providence hath preserved such a small Epistle, and of private concernment, as his *Epistle to Philemon*, for the use of the Church, but doubtlesse what Paul wrote to the *Hebrews*, was more large and full, and touching the mystery of salvation by Christ crucified, as most necessary to them who stuck too much to the *Leviticall Priesthood*, as if it should be perpetuated, and stumbled at Christ crucified; and this is the Argument of this Epistle.

2. That Paul wrote to them of the same things that Peter wrote. Herein  
Peters

*Peters Epistle, and this to the Hebrews, agree, as That by Christ are given to us, all things pertaining to life and godlinesse, 2 Pet. 1. 3, 4. That Jesus Christ is the son of God in whom the father is well pleased with us, of whom the Prophets spoke, 2 Pet. 1. 16, 17, 18. 19. So these things are largely handled, Heb. 1. 1. to c. 10. 19. Peter exhorts them to faith and holinesse, 2 Pet. 1. 5. to 16. and 3. 1. to 15. So the Epistle to the Hebrews, c. 2, 1. to 5, and 3. 1, 6. to the end and c. 4. and 6. 11, 12. and c. 10, 19. to c. 13, 20. Peter shews the danger of Apostacy, 2 Pet. 2. 20, 21, 22. So the Epistle to the Hebrews, c. 6, 4. to 9. and 10, 26, to 32.*

3. *That Paul wrote wisely, much wisdom appears both in words, matter and method of this Epistle to the Hebrews.*

4. *That therein are some things hard to be understood, as about Apostates, Heb. 6. and Heb. 10. as about predestination, Rom. 9. c. 11. and Eph. 1.*

3. *Pauls zeale and affection was great to the Hebrews, Rom. 9. 1, 2, 3, 4. &c. and can we thinke he should never write to them that were so exceeding deare to him, and what could he write*

write more proper and necessary for them, then touching the abrogation of the *Leviticall Priesthood*, and the excellency of Christs person and office; which this Epistle treats of, above any other?

4. Mention is here made of *Timothy his brother* and that he is *set at liberty*, Heb. 13. 23 elsewhere *Paul calls Timothy his brother*, 1 Thes. 3. 2 Philem. 1. and in what account *Timothy*, (*Pauls companion*) was with *Paul*, See Annot. in 1 Tim. before.

5. The Author of this Epistle mentions his *bonds* Heb. 10. 34. and 13. 23. and this is *Pauls* manner in his Epistles, Rom. 16. 21. 1 Cor. 16. 10, 11. 2 Cor. 1. 1. Col. 1. 1. 1 Thes. 1. 1. and 3. 2. 2 Thes. 1. 1. Philem 1. 9. 10.

6. The character of the stile and language in this Epistle, seems so plainly to be the same with *Pauls* in his other Epistles, that they indigitate *Paul* to be the *Penman*. Well consider and parrallel the ensuing places.

Heb. 1. 2, 3. — *with* Col. 1. 14, 15, 16, 17.

Heb. 5. 12, 3. — *with* 1 Cor. 3. 1, 2.

Heb. 9. 15. — *with* Rom. 3. 25.

Heb. 10. 34. — *with* Phil. 1. 13.

and Philem. v. 1, 9, 10.

Heb. 10. 34. — *with* 1 Thes. 2. 14.

Heb. 10. 36. — *with* Gal 3. 22.

Heb. 11. 11, 12. — *with* Rom. 4. 18, 19.

Heb. 12. 1. — *with* 1 Cor. 9. 24.

Heb

Heb. 13. 7. — *with* Philip. 2. 25. 29

Heb. 13. 9. — *with* Eph. 4. 14.

Heb. 13. 15, 16. — *with* Rom. 12. 1, 2.

Heb. 13. 17. — *with* 1 Thes. 5. 12, 13.

Heb. 13. 18. — *with* 2 Cor. 1. 11, 12. Act.

23. 1. 24. 16.

Heb. 13. 20, 21. — *with* 1 Thes. 5. 23:

Rom. 15. 23. and 16. 20. 2 Cor. 13. 13.

Phil. 4. 9.

7. Finally, that which the Apostle himself counts as it were the character and seal of all his Epistles, his **Token**, 2 Thes. 3. 17, 18. *The Grace of our Lord Jesus Christ be with you all. Amen;* is the valedictory close of this Epistle, Heb. 13. 25.

These Arguments may strongly persuade that the Apostle Paul was Penman of this Epistle, and consequently, that this Epistle is of *Apostolicall*, yea of *divine Authority*, as well as his other Epistles. Nor are the objections usually brought to the contrary, of such difficulty, but that they may easily receive satisfactory Answers. And are answered by *Bez. Pareus and Piscator*, in their *Prologue before this Epistle*. *Gerb. exeget. loc. Com. 1. de script. sac. cap. 10. Sect. 277. &c.*

**When** and **Whence** this Epistle was written. See in former Table.

That it was not written in *Hebrew* by Paul; an *Hebrew* to the *Hebrews*, and so translated into *Greek*, by *Luke* or *Barnabas*.



*nabas* as some think, viz. *Clem: Alexan: Strom: l. 4. Euseb. Hist Eccles. l. 3. c. 32. Hieronym. in Catal: script. illastr: &c.* But rather that *Paul* wrote this Epistle at first in Greek, may be probably believed upon these ensuing grounds, vid. *Fran. Juninm paral. l. 3. in c. 9 bñjus Epist. p. 479.*

1. The stile and phrase of this Epistle, seemes rather to *Grecize*, then to *Hebraize*, there being fewer *Hebraisines* in this Epistles, then in *Pauls* other Epistles.

2. The places alledged out of the old Testament, are not alledged according to the Hebrew originall, but the *Greek version of the LXXII.*

3. The Hebrew names are interpreted as *Melchizedek, King of Righteousnesse, and Salem, peace, Heb: 7. 1, 2.*

4. Most Jewes then understood the Greek tongue, especially those that lived in *Asia Minor,*

5. *Peter* and *James* wrote their Epistle to the dispersed Jewes in Greek, and *Paul* wrote all his other Epistles to the Gentiles in Greek; why then should we imagine this to be written in Hebrew;

6. The Ancient writers testifie not, that they have seen any originall Hebrew Copy of this Epistle.

**Occasion** seemes to bee the infirmity and affliction of the believing Hebrews. For the whole current of the Epistle

Epistle, seemes to intimate, That though they had entertained Christ, yet they adhered too much to *Moses* and the Leviticall Priesthood, and perhaps some of them had some hesitancy about Christ, whether hee were the promised *Messiah*; and yet for their entertaining of Christ so farre as they did, they seeme not onely to bee reproached by their Countrey-men, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their state, wrote to instruct and support them herein; *vid. Athanas: in Synops.*

**Scope,** For confirmation and comfort, of the weak and afflicted Hebrews, to evidence that Jesus Christ is true God and man, like us in all things, (only sinne excepted,) and therefore the onely true *Messiah*: promised in the Old Testament, and exhibited in the New; that he is the Churches onely King, Prophet and Priest, able to save all that come to him to the uttermost, having by offering up himselfe once, for ever perfected them that are sanctified, and abrogated the Leviticall Priesthood and law, and therefore that they ought to believe in him, persevere in faith, and walk worthy of Christ and his Gospel.

**Principall parts,** to this end. This Epistle is partly *Doctrinall*, partly *Practicall*.

I. Do-

I. *Doctrinall* and Informatory touching Christ himself, viz. In respect of

1. *His person*; That he is, 1. The eternall son of God, c; 1. 2. True man taking flesh of the seed of *Abraham*, c; 2. And therefore his Doctrine to be more hearkned to then the word of *Moses* or *Angels*.

2. *His Office*, viz.

1. *Propheticall*, Wherein he farre surpassed *Moses*, whom therefore wee must believe and obey, lest wee lose the eternall, as *Israel* the temporall *Canaan*, c; 3. 4.

2. *Sacerdotall* or Priestly, wherein Christ is asserted by the Apostle, to be our great High-priest. To this end,

1. He compares him to *Aaron* in his call to his Office, c; 5. 1, to 6.

2. He preferre him before *Aaron*, c; 5. 6, to 11. (and being to speak further of this mystery, by way of digression hee taxes their dulnelle in understanding, and warnes them against Apostacy, c; 5. 11, to the end, & c; 6.) Christ is preferred before *Aaron*, 1. In excellency of order, being of *Melchisedeck's* order, who was above *Levi*, Christ also being made of this order by an Oath, and that for ever, c; 7. 2. In Excellency.

cy of Sacrifice and Ministry beyond *Aarons*, he being Mediator of the new and lasting Covenant, the old being antiquated, c. 8. He entring into heaven, not an earthly Tabernacle, with his own blood not blood of beasts; Once, and not often; hath purged the Conscience, not onely the flesh; and this not for a season, but for ever, c; 9. and 10. 1. to, 19.

3. *Regall* in divers places.

## II. Practicall and Hortatory to Christians, whom he exhorts

1. *To faith* and constancy therein 1 From the perill of Apostacy; and the great reward, c. 10. 19. *to the end.* 2 From the cloud of faithfull examples to bee followed, c; 11,
2. *To divers Religious exercises.* 1 To patience and constancy under the Crosse, c; 12. 1. to 14. 2 To Peace and holinesse, 14. to 18. 3 To entertainment of the Gospel, v. 18. *to the end.* 4 To Charity, c; 12. 1, 2, 3. 5 To Marriage-chastity, v. 4. 6 To Contentment, v. 5. 6. 7 To follow the Faith and constancy of their teachers, v. 7. to 16. 8 To Benificence, v. 16. 9 To due respect to Church-governours, v. 17. And so concludes his Epistle, v. 18. to the end,

*Thus*

*Thus of the Epistle of the Apostle Paul to the believing Hebrews.*

Now follow seven other Epistles, some of them evidently, the rest of them probably, written to *believing Hebrews*: viz. The Epistle of James, Jam. 1. 1. The two Epistles of Peter; compare 1 Peter 1. 1, 2. with 2 Peter 1. 1, 2. and 3. 1. The first Epistle of John seemes probably written to all the *believing Hebrews*, especially to *Asia Minor*; for 1 the Greek title calls it a *Catholique*, or generall Epistle, Zanch. Prolegom in 1 Joan. Ep. p. 6. Bez. Annot. in 1 Joan. Because generally written to all the Jews. ( Though some think it was written to the *Parthians*, among whom were many Jewes of the old Captivity and dispersion of the tenne Tribes, whence *Parthians* are thought to be named in the first place, Acts 2. 9. Possidius in Indic. operum Augustin: August. 1. 2. Q. Evang. c; 39.) 2 The very matter of the Epistle being directed against the blasphemous errors broached among the Jewes, especially those of *Ebion* and *Corinthus* against the Divinity of Christ, seems to imply that it was principally written to the *Jewes*. The second Epistle of John is to an *Elect Lady*, probably a *believing Hebrew*, of great wealth and worth. For hee warnes both her and her children of the Here-  
sies

fies and seducers that opposed the person of Christ after the manner of his first Epistle. And he intimates his intention of visiting them shortly. *Gaius*, to whom he wrote his *third Epistle*, is not obscurely intimated there to be a believing Jew, 3 Joh. v. 1, 2, 6, 7. As *Piscat. in loc. notes*. Finally the Epistle of *Jude* seemes written to the dispersed believing Jewes. 1 In the Greek title it being called *Catholike* or *Generall*. 2 And for the matter of it being of like nature with 2 of *Pet.* even as an *Abstract* of it; against the Seducers of those times, as the sameness of words and phrase import.

These seven Epistles are by some called, *Catholique*; by some *Canonicall*, *Catholique*, or *Generall*; not in respect of the universall concernment of the matters containd in them, for such is the matter of Pauls Epistles also: but in respect of the parties to whom these Epistles are written, *viz.* Not to any particular Church, as the Epistle to the *Romanes*, *Corinth* &c. Nor to particular persons as the Epistle to *Timothy*, *Titus*, *Philemon*: But generally to the believing Jewes dispersed in severall Countries. In this respect divers Latin, especially Greek writers call them *Catholique*, *viz.* Greek Scholiast. (as *Bez. Annot. ante Epist. Jac. observes.*)

Origen

Origen apud Euseb. Hist. l. 6. c. 19. Dionys:  
Alexandrin. apud Euseb. l. 7. c. 20. Eusebius  
Hist. l. 2 c. 22. Cyril Hierosolym. Catech. 17.  
Hieronym. in Catal. Script. &c. Though  
properly the second and third Epistle of Iohn  
cannot be called *Catholique*, yet being joy-  
ned to Johns first Epistle, which is *Catholi-  
que*, by use they come to be so called, though  
abusively.

*Canonicall*; not that these seven E-  
pistles onely, or peculiarly, among all  
others are *Canonicall* and *Authentique*;   
that were to derogate from other Epistles  
of Paul; but because they containe *Canons*  
or *Rules* of Christian life, *Ger. loc. Com:*  
*exeg. loc. l. c. 10. § 291.* Beza thinks they  
were by mistake called *Canonicall* (perhaps  
for *Catholicall*) for 1 why should not also  
Pauls Epistles be called *Canonicall*? 2 Greek  
writers do not so call them. 3 Latins have,  
though groundlessly, doubted of the authori-  
ty of the Epistle of James, & second of Peter.  
Therefore its not probable they would call  
them *Canonicall*. Beza. Annot. ante Epist:  
Jacob. & De Pareus in Prolegom. in Epist.  
Jacobi.

## James.

THE *Catholique Epistle* of JAMES  
the Apostle. So stiled in the Greek  
Copies. Beza. Penman

**Benjamin** hereof was **James**. *Iam.* 1. **James** in Greek and Latine is the same with the Hebrew **Jakob**, which signifies *A supplanter*. *Gen.* 25. 25. 27. 36. But what **James** this was, is not so easily determined. There were three of that name (as some learned Authors are of opinion) two of them Apostles, and one of the 70 Disciples, viz. 1. **James the sonne of Zebedee** brother to **John**, *Matth.* 4. 21. 22, & 10. 2. He was with Christ at his transfiguration, *Mat.* 17. 1. He was called **James the greater**, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack interpreter seems to ascribe this Epistle to this **James**, as **Tremellius** renders it, *Tres Epistolæ*, &c. i. e. *Three Epistles of three Apostles before whose eyes our Lord did transfigure himselfe*, viz. Of **James**, **Peter**, and **John**. But (as **Parcus** notes, *Proem: in Epist. Iac.*) the Kings edition translated by **G. Fabritius** hath it thus, *In nomine Domini Ieshua Meschiabo sigillamus tres Epistolas: Iaakub, & Peteri, & Iouchanon* i. e. *In the name of the Lord Iesus the Messiah, we Seale the three Epistles of Iames, and Peter, and Iohn*. This speakes not particularly of **Iames the greater**. Besides, this **Iames** was put to death by **Herod Agrippa**, in the second yeare



yeare of *Claudius*. See Act. 12. 1, 2. but this Epistle seemes to be written afterwards to the convert Jewes dispersed, after *Claudius* had cast both Jewes and Christians out of the City of *Rome*, Act. 18. 1, 2. *Sueton in Claud. c. 25. 2.* James the sonne of *Alpheus*, an Apostle also, Matth. 10. 3. Act. 1. 13. Brother of *Jude*, Jud. 1. Called sometimes *James the lesse*, for distinction from the former James, Mark. 15. 40. and the brother of the Lord, Gal. 1. 19. Matth. 13. 55. Mark. 6. 3. Either 1 because he was the son of *Joseph*, (the supposed Father of Christ) by a former wife, as divers both Greeke and Latin Fathers think, See *Jacob Laurentii Com. in Ia. 1. 1 p. 11, 12.* Or rather 2 he is called the *Lords brother* (after the Hebrewes manner of speaking) because he was Cousin germane to him, his Mother being that *Mary* wife of *Gleophas*, (as some thinke) which was Sister to the blessed Virgin, Mark. 16. 1. *Hieronym: advers. Helvid. lib. Theodoret. in Epist. ad Gal. cap. 1.* *Ignatius* thinks he was called the *Lords Brother*, because he so exactly resembled Christ in countenance, and conversation, as if they had been twins, and that he was surnamed *Iustus Ignat.* in *Epist. 2. ad Roman. Seniore.* This James is conceived to be Penman of this Epistle, it being most suitable to an Apo-

ttle of unlimited Commission to take care of all the Tribes dispersed. The matter of the Epistle becomes an Apostolick Spirit. Nor (saith *Pareus*) doth any thing solidly contradict this opinion; who there answers objections against it. Therefore if the Epistle be Apostolick, it is questionlesse of Divine Authority. 3. As for the *third James* called *Oblis*, of the number of the seventy Disciples, Bishop of *Ierusalem*, some question whether there were such an one; others count it most unlikely that he should be *Penman* of this Generall Epistle, that was confined himselfe to a Particular charge.

**Occasion and Scope.** *James* taking notice that the twelve Tribes dispersed were under great Temptations and tryalls of affliction; and also that too many among them contented themselves with a fruitlesse profession of Faith without the concurrent practise of Holinesse: writes unto them, principally to comfort and support them under their present sharp tryalls and tribulations, *Iam. 1. 2. &c. 5. 7, to 12.* As also to exhort them to joyne good works and an holy life to their Faith, without which their Faith was but a dead caskasse, *c. 2. 14. to the end.*

**Principall parts.** In this Epistle are,  
I. A superscription, *c. 1. 1.*

II. Sub-

II. *Substance of the Epistle*, which is chiefly *Hortatory* ( here and there some few *Doctrinals* being inserted.) They are exhorted, 1. To *Patience* and *Prayer* under the outward *Tentations* of the *croffe* c. 1. 2, to 13. 2. To ascribe the inward *Tentations* to sin, to themselves, not to God, c. 1. *ver.* 13. to 19. 3. To right hearing of the word c. 1. 19. to 26. 4. To true *Religion* and *undefiled*, c. 1. 26, 27, 5. To avoid respect of persons, c. 2. 1, to 14. 6. To joyn unto *Faith* the proper fruits of good-works, without which *Faith* is but false and dead, & not that *Faith* that justifieth, c. 2. 14. to the end. 7. To avoid the sinfull abuses of the tongue, c. 3. 8. To restrain their corrupt lusts and the pernicious fruits thereof, c. 4. 1, to 8. 9. To walk penitently and holily, c. 4. 8. to 13. 10. Not to undertake humane *Actions* with vaine confidence, but with dependence upon Gods providence, c. 4. 13. to the end. 11. Not to abuse riches, &c. c. 5, 1. to 7. 12. That the Godly patiently beare the injuries of the rich, c. 5. *ver.* 7. to 12. 13. To take heed of all, rash swearing, *ver.* 12. 14. To use *Prayer*, especially as an *Antidote* against afflictions, *ver.* 13. to 19. 15. To reduce an erring brother, *ver.* 19, 20.

## I. Peter.

**T**He first Catholique Epistle of PETER the Apostle. So called, *parity* in reference to the dispersed Jewes to whom generally this Epistle is directed (as was fore noted); *parity* in respect of Peter the Apostle **Penman** of it, 1 Pet. 1. 1.

PETER [Πέτρος] a Greek name. Not the *Proper name*, but rather the *Surname* of this Apostle, Act. 10. 5. His proper name was *Simon*, an Hebrew name **שמונ** i. e. *An hearer*. From **שמע** To Heare. Act. 10. 5. Joh. 1. 43. Christ surnamed him *Peter*. This surname was 1. *Promised to him* by Christ when he was first called to be Christs Disciple, Joh. 1. 43. 2. *Given to him* by Christ when he called him to the Apostleship, &c. Mark. 10. 16. Luk. 6. 14. 3. *Confirmed to him* by Christ also, upon Peters firme and excellent confession of Christ, Matt. 16. 17. *Peter* in Greek is the same with *Kephas* or *Kipha* in Syriack, both signifie a *Stone*. Christ gave him this name by Anticipation, in reference to that firm and solid Confession of Faith touching Christ, which Peter should, yea did make; and on which

which Faith confessed, as on a Rock, Christ did promise to build his Church, &c. Matth. 16. 16. &c. Which was fulfilled, Peter, preaching the first Sermons whereby both Jewes and Gentiles were converted to Christ, and the first foundation of the Christian Church after Christ was laid, A ct. 2. 14. &c. 10 34. &c. Which was the Priviledge conferred by Christ upon Peter peculiarly above all the Apostles; Peter was the sonne of Jona, and brother of Andrew; by trade they were Fishers, whence Christ called them to be Fishers of men, Matth. 4. 18. Peter had his notable Eminencies; As 1. He had singular courage, zeale, and boldnesse for expressing himselfe, Matth. 26. 3. Luke 22, 23. A ct. 2. 14. Hereupon counted one of the three pillars of the Primitive Church, Gal. 2. 9. 2. He made that admirable Confession of Christ, Matth. 16. 16. 3 He was one of the three which Christ took up into the Mount to see his glorious transfiguration, Matth. 17. 1. &c. Mark 9. 2. Luk, 9. 28. 4. He was one of the three which Christ took out from his Apostles to accompany him in his bitter Agony, Matth. 26. 36, 37. &c. 5. Christ after his resurrection eminently restored him to the exercise of his Pastorall office, by his threefold profession of his

sincere love to Christ, after his threefold denyall of Christ, Ioh. 21. 15, 16, 17. He had also his remarkable *Infirmities*.  
 1. Inconsideratly cut off *Matthias* his Eare, Matth. 26. 51. &c. 2. Self-confidently presumed against denying Christ, Matth. 26. 31. to 36. 3. Shamefully denied Christ thrice, and every time worse then other, Matth. 26. 69, to 75. 4 And walked not with a right foot in the beginning of his Ministry, drawing the Gentiles to Iudaize among the Jewes, &c. Gal. 2. 14. &c.

**When** and **Whence** this Epistle was written. It's more then probable Peter wrote this Epistle by Sylvanus to the Jewes of the dispersion while he was now at Babylon, 1 Pet. 5. 12, 13. There was a Babylon in Chaldaea, Psal. 137. A Babylon in Egypt. And in resemblance hereunto the mysticall Babylon, viz. Rome, Rev. 14. 1. and 16. 19. and 17. 5. and 18, 2. 10, 21. Now Papists themselves upon this place generally contend, that here by *Babylon* is meant *Rome*, that they may prove Peter was at Rome, *Fenardent. in loc.* But they forget how herein they confesse *Rome* to be that wicked *Babylon* destined to destruction, Rev. 17. and 18. *Luther* leaves every man to abound in his own sense which *Babylon* it was. *Pareus* thinks

thinks that Baby!on in Chaldea is to be here understood, where Peter the Apostle of the Circumcision preached to the Jewes: and that no one reason can be given why Peter should conceale the name of Rome, had he intended Rome. *D. Par. Com. in 1 Pet. 5. 13.* From that phrase, *if any man suffer as a Christian*, 1 Pet. 4. 16. intimates that this Epistle was written after *Antioch*, had received the faith, for there the disciples were first called **Christians**, *Act. 11. 26.* and it was about the same time, that *Iames* was crowned with Martyrdome, *Act. 12. 1, 2.*

**Occasion.** The strangers that came up to *Ierusalem* at *Pentecost*, were many of them converted by *Peters* Sermon, and so baptized *Acts 2.* to whom therefore Peter here writes, as to *new borne babes*, 1 Pet. 2. 2. weak, and as yet unsettled in the faith, and upon their returne into their owne countreyes, much exercised for Christs sake with afflictions and crosses, as the current of the Epist!e manifests.

**Scope.** That therefore the Apostle as a spirituall father, might confirme these his children in faith, against all troubles and persecution, he writes to them all this Epistle, assuring them, that the faith or doctrine of grace wherein they stood, was the true grace of God, and consequently he exhorts and stirs them up to

persevere therein. To grow and abound in grace and godlinesse. This the great drift of both his Epistles, See 1 Peter 5. 12. and 2 Peter 3. 1. &c.

**Principal parts** of the Epistle to this end, are,

I. *The Inscription*, c; 1. 1, 2.

II. *The substance of the Epistle* it selfe, which is principally Hortatory, in reference to that grace of God. Hee incites them, 1 To the constant exercise and improvement of that grace of God, whereby they are brought into a regenerate and sanctified state, and this concernes them all in their generall calling as Christians, c; 1. 3. to c; 2. v. 13. 2 To the due exercise of grace, in respect of their respective conditions and relations wherein they stand towards others. And this exhortation concernes them severally, according to their respective particular callings and conditions, viz. How 1 Subjects are to behave themselves towards Magistrates, c; 2. 13. to 18. 2 Servants towards their Masters, ver. 18. to end. 3 Wives towards their husbands, and husbands towards their wives, c; 3. 1. to 8. 4 All brethren towards one another, v. 8. 5 Distressed and afflicted ones towards oppressours. and persecutors, c; 3. 9. to c; 5. 1. 6 Presbyters towards their flocks, and the younger towards the Elder, c; 5. 1. to middle of v. 5. 7 How all of them



them should carry themselves towards others, themselves, and God, v. 5. to 10. And so he sweetly closes up the whole series of his exhortations, with a pathetical prayer to the God of all grace, for their stablishment and perfection in grace after their short afflictions: concluding it with a gratefull doxology unto God. v. 10. 11.

III. *Conclusion of the Epistle*, containing an intimation of his Scope in writing, salutations, and a valediction, c. 5. 12, 13, 14.

## II. Peter.

**T**HE II. *Catholique Epistle* of PETER the Apostle. The Apostle himself calls this his *second Epistle*. He writes it to the same people, to whom he wrote his first, viz. To the believing Jewes dispersed, and in effect to the same end, 2. Peter 3. 1, 2. and 1. 12, 13, 14, 15.

Some few writers have doubted of the authority of this Epistle, (as also of that of James, of the second and third of John, and of the Epistle of Jude,) as Eusebius intimates, *Eccles. hist. l. 1. c. 22.* Hieronym. in *Catal. vir. illustr. in Petro*. Nor is it found in the *Syrack version*.

But divers cogent Arguments persuade us that this is an Apostolicall Epistle

pistle, and written by Peter, As  
 1 The Inscription mentions the same  
**Penman** of this Epistle with the first,  
 viz. *Simon Peter* a servant and an Apostle  
 of *Iesus Christ*. 2 Peter 1. 1. He that wrote  
 this Epistle, testifies, that he *must shortly*  
*put off this his Tabernacle, as our*  
*Lord Iesus Christ hath shewed him,* 2 Peter  
 1. 14. To whom did Christ shew this  
 but to Peter? Iohn 21. 17. 3. Hee that  
 wrote this Epistle, was with Christ up-  
 on the Mount at his transfiguration, be-  
 held his Majesty, and heard that voice  
 of the Father from Heaven, when he was  
 with Christ on the Holy Mount,  
*This is my beloved Sonne in whom I am*  
*well pleased,* 2 Peter 1. 16, 17, 18. Now  
 there were onely three, viz. *Peter, Iames*  
*and Iohn* in the Mount with Christ, at  
 his transfiguration, *Matth: 17, 1, 2.*  
 therefore it must bee written by one of  
 them three, ( and by whomsoever of  
 them, it is of Apostolicall, yea of di-  
 vine Authority, ) but unto *Iames* or  
*Iohn* none ever yet ascribed it, nor is  
 there any reason so to doe, but many to  
 the contrary: therefore it must needs  
 be confessed to bee written by *Peter*.  
 4. Hee that writes this Epistle; calls it  
*his second Epistle,* and intimates he wrote  
 them both to the same persons, viz. the  
 dispersed believing *Iewes, compare, 2 Pet.*  
 3. 1. and

1. 1. and 3. 1. with 1 Pet. 1. 1. 5. Hee that wrote this Epistle calls *Paul his beloved brother*, commends him, and approves the Authority of his Epistles, 2 Peter 3. 15, 16. which were too much for any, but for an Apostolicall pen. 6 An holy Apostolicall spirit breathes throughout this whole Epistle, both in his exhortations to holy duties, monitions against false-teachers and Apostacy, and predictions of things to come. 7 The stile and phrase Apostolicall and consonant enough to that of *Peters* first Epistle. *Hist: Magd: Cent: 1. 1: 2. c; 4 8.* To all these may be added the consent of ancient Writers, that count this Epistle Canonically and Apostolicall, *Concill. Loadicen. Can. 59 Carthaginens. 3. Athanas. in Synops. Damascen. 1. 4 c. 18. Epiphani. Heres. 76. August. 1. 2. De Doctrin. Christian. c; 8. And Bead in Comment. wonders how any should doubt of the Authority of this Epistle; when the Penman hath put his name in the beginning, and testifies he was with the Lord in the holy Mount.*

So that this Epistle is of unquestionable authority.

*Peter* made this Epistle a little before his death, 2 Peter 1. 14.

**Occasion and Scope.** *Peter* considering, that shortly he must put off the Tabernacle of his body, 2 Pet. 1. 14, that some were

were too negligent of making their calling and election sure ; that there then were, and afterwards would be false teachers and seducers in the Church, and scoffers against the second coming of Christ ; *Therefore Peter wrote this Epistle to stirre them up, by putting them in remembrance of those things which had been preached among them,* 2 Pet. 1. 12, 13, 14. & 3. 1, 2. *specially inciting them to progresse in grace, to watchfulnesse against false teachers and scoffers, and to a preparednesse for the coming of Christ, as the whole current of the Epistle evidences.*

### **P**incipall parts.

I. *Inscription of the Epistle, c; 1, 1, 1.*

II. *Substance of the Epistle, which is*  
 1. *Hortatory, exhorting them to progresse and perseverance in grace and piety, c; 1.*  
 2. *Monitory, warning them to take heed of those hereticall and blasphemous seducers which should creep into the Church, threatening destruction to them c; 2. 3* *Prophe-  
 ticall, foretelling of sensuall scoffers against Christs coming in the last days: and of the day of judgement, the new heavens and new earth ; whereunto they should prepare themselves by piety, c; 3, 1. to 17.*

III. *Conclusion of the Epistle, with a summary recitall of his former exhortations, and with a doxology unto our Lord Jesus Christ, c; 3, 17, 18.*

## I. John.

**T**He first Catholique Epistle of JOHN the Apostle. This Epistle hath this Title in all the ancient manuscript Copies. *Bez. Annot. ante hanc Ep.* Which as *Bez.* there well advertiseth us, we are thus to understand, viz. the first Epistle of John the Apostle which is Catholick; for of all John's Epistles, this only is Catholique or Generall, the other two being particular. viz. The 2. to the Elect Lady and her children; The 3. to *Gaius*, and therefore it were improper to call it the first Generall Epistle in any other sense.

**Penman** of this Epistle, is John the Apostle, as is evident. 1. From the Greek Title, *Ἰωάννης τῷ Ἀποστόλῳ ὑπὸ τῇ καθολικῇ πρὸς ἡμᾶς*, i. e. The first Catholique Epistle of John the Apostle; thus all ancient Greek Copies have it. *Bez.* 2. From his manner of speaking of Christ, asserting his divinity in divers passages of this Epistle, as 1. John 1. 1, 2. & 2. 22, 23, 24. & 5. 3, 6, 7. &c. and calling him the **WORD**, 1 John 1. 1. and 1 John 5. 7. John being most sublime in asserting the Godhead of Christ, 1 John 1. 1, 2, 3. &c. and *Rev.* often; and no writers in the New Testament, styling Christ  
the

the ~~Mord~~ but *Iohn* in his Gospel, *Iohn* 1. 1, 14. in his Revelation, *Rev.* 1. 2. and 19. 13. and here in this Epistle. 3. From that eminent and singular Character of *Iohns* spirit. viz. **The Spirit of love**, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. *John* was the disciple whom *Iesus* loved above all his disciples. *Iohn* 13. 23. & 19. 26. and 20. 2. and 21. 7, 20. He was a meer compound of sweetest love; in all his writings, breaths nothing in a manner but **love**. Hence excellently *Calvin*, *Hæc Epistola, prorsus digna est ejus discipuli spiritu, qui præ aliis ideo a Christo dilectus fuit, ut ipsum nobis familiarem redderet.* i. e. This Epistle is altogether worth the Spirit of that disciple, which was therefore beloved of *Christ* above the rest, that hee might render him familiar unto us. *Calv.* Argum. in 1 *Iohn*. Of *Iohn*, see more in *Annot. on Gosp. of Iohn*. *Iohn* therefore being the undoubted Penman of this Epistle it is of unquestionable Authority, *Eusebius* and *Hieronymus* testify, That there never was doubt in the Church about the Author or Authority of this Epistle. *Euseb. Hist. Eccles. l. 3. c. 23.* *Hieronym.* in *Catalog. Augustin* calls it *satis dulcem & satis memorabilem in Ecclesia dei, quod in ipsa charitas maxime commendetur.* i. e. A most

most sweet Epistle and most memorable in the Church of God, because love is especially commended therein. *Aug. Praf. in 1. Joan. Ep.* and saith that *orbem terrarum ipsa edificavit, i. e. It hath edified the world, Aug. Tract. 7:*

**When and whence** this Epistle was written, *John* wrote his Gospel at *Ephesus*. *Hen. l. 3. c. 1 advers. baref.* This Epistle seems to be written after his Gospel. He wrote it when he was now old; thinks *Hierome*. And being old, he departed not from *Asia*, therefore its probable he wrote it at *Ephesus*. *Zanib, Prolegom. in 1. Joan. p. 6.* *John* lived after the other Apostles and wrote after them.

**Occasions.** 1. *John* observed that in his dayes there were many hereticall Teachers, Seducers, which he calls *Anti-christs*, (and by a prophetical spirit foresaw that afterwards there would arise many more.) *Epphanus* reckons up these before and in *John's* dayes, viz. 1. *Simonians*. 2. *Menandrians*. 3. *Saturnilians*. 4. *Basilidians*. 5. *Nicolaitanes*, of whom *Rev. 2. 6.* *Gnosticks*. 7. *Carpocratians*, from *Carpocrates* in *Asia*; who taught men must sinne, and do the will of all the devils; otherwise they could not enter into heaven. 8. *Cerintbians* and *Merintbians*, from *Cerintbus* and *Merintbus*, who denyed *Christ's* divinity, said he was not before *Mary*,

Mary, that he was a meere man. 9. *Hæbionits*, who held the same heresie. 10. *Nazareni*, that urged *Moses* law, See *Epiphanius* in *Panario*. l. 1. Com 2. II. *John* took notice of divers carnall believers, who made great profession of knowledge; faith and piety towards God, who yet lived ungodly to the scandall of the Gospel. III. Finally, *John* considered how necessary it was to encourage true believers in faith, and promote them to assurance of their interest in eternall life. These gave *John* **Occasion** of writing this Epistle by way of remedy.

**Scope.** The blessed Apostle *John* in this Epistle principally levels at these three ends.

1. To detect and confute hereticall and Anti-Christian Seducers, and warne the believers against them and their false Doctrine. These things have I written to you, concerning them that seduce you 1 *John* 2. 2 & particularly and especially proving, That Christ is true and eternall God; against *Corinthians* and *Hæbionites*, c. 1. That Christ is true man, and assumed true flesh, against *Gerdonians*, *Manichees*, *Priscillianists* and *Valentinians*, (which by a prophetical spirit, he foresaw would follow,) c. 4. That Jesus is the true Christ, the promised *Messiah* against *Jews* and *Nazarites*, c. 2. That the Father, Word



Word and holy Ghost, are there true distinct Persons, of one essence; against Sabellians, &c. c. 5. That they that are born of God ought not, nay, as such, cannot commit sin; and such as do not righteousness are of the devill, not of God, against the Carpocratians, c. 3.

2. To stirre up all that profess to know God and believe in him, that they walk in light, not in darkness, 1 John 1. 5, 6, 7. as Christ walked, that they keep the Commandements, especially abound in love, 1 John 2. 4, 5, 6. and all along the Epistle.

3. To provoke true believers to growth in faith and grace; and to help forward their assurance of their interest in eternall life.

This last end is clearly professed in 1 John 5. 13. *These things have I written unto you, that believe on the name of the Sonne of God, that yee may know that ye have eternall life.*—And therefore it is most singularly observable of this *sweet and precious Epistle*, what a multitude of **Marks, Signs or Discoveries of belieber's spirituall State**, are here plainly and purposely laid downe for this end, more then in any other so short a piece of Scripture in the whole Bible. Which **Signes** are here reduced to severall heads, and set downe for the help and comfort of the Readers, in some of which, at least the weakest (if  
a sincere

a sincere Christian, ) may finde abundant soule-refreshing, and heart-establishment.

### **I. Evidences, Signes or Discoveries of Gods love to us.**

1. Christs being sent to lay downe his life for us, that we might live by him, 1 Iohn 3. 16. and 4. 9. 10.
2. Adoption, That we should be called the sons of God, 1 Iohn 3. 1.
3. Our not loving the world, nor the things of the world inordinately, 1 Iohn 2. 15, 16, 17.
4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 Iohn 4. 19.

### **II. Evidences or Signes of our Regeneration, Sanctification, &c,**

1. That the world knoweth us not, 1 Iohn 3. 1.
2. True believing that Iesus is the Christ, 1 Iohn 5. 1.
3. Not committing Sinne, 1 Iohn 3. 9. and 5. 18. Especially in respect of that great sin of sins, *The wicked one toucheth him not*, 1 Iohn 5. 1.
4. Hope (if not assurance) that wee shall bee conforme to God in his glorious appearing, 1 Iohn 3. 2, 3.
5. In hope of glory, purifying our selves as God is pure, 1 Iohn 2. 3.

6. Over-

6. Overcoming erroneous hereticall spirits, 1 *John* 4. 1, 4.
7. Overcoming the world by faith, 1 *John* 5. 4, 5.
8. Doing of righteousness, 1 *John* 2. 29. and 3. 10.
9. True love of the brethren, 1 *John* 3. 10. 14. and 4. 7.

**III. Evidences or Signes that we are of the truth, of the true number of Gods people.**

1. Having an unction from the holy one teaching us all things, 1 *John* 2. 19, 20, 27.
2. The Testimony of an upright heart or conscience, 1 *John* 3. 19, 20, 21.
3. Perseverance with the faithfull in Christ and the Truth, 1 *John* 3. 19. 27.

**IV. Evidences or Signes of being in light, not in darknesse; in life, not in death.**

1. Having the Sonne, 1 *John* 5. 11, 12.
2. Loving and not hating our brother, 1 *John* 2. 9, 10, 11, & 3. 14. 15.

**V. Evidences or Signes of the true knowledge of God.**

1. Keeping his Commandements, 1 *John* 2. 3. 4.
2. Denyall of sinne, 1 *John* 3. 6.

3. Mu-

3. Mutuall love of one another, *1 John*  
4. 7, 8.

# **VI. Evidences or Signes of our love to God and Jesus Christ.**

1. The casting out of base fear, *1 John*  
4. 18.
2. Not loving the world, and things in  
the world inordinatly, *1 John* 2. 15,  
16.
3. Keeping of his Commandements  
and his word chearfully, *1 John* 2. 5.  
and 5. 3.
4. Opening our bowels of compassion  
to brethren in need, *1 John* 3. 17.  
and *1 John* 5. 1. *1 John* 4. 11, 12, 20.  
21.

# **VII. Evidences or Signes of our Communion with God and Jesus Christ.**

1. His Spirit given us, *1 John* 3. 24.  
and 4. 13.
2. The Truth's abiding in us, *1 John*  
2. 24.
3. Confessing that Jesus is the Son of  
God, *1 John* 4. 15.
4. Not doing sinne, *1 John* 3. 6. 8.
5. Love to God and dwelling therein,  
*1 John* 4. 16.
6. Walking in light, not in darknesse,  
*1 John* 1. 5, 6, 7.
7. Walking as Christ walked,, *1 John*  
2. 6.

8. Keeping

8. Keeping his Words and Commandements, 1 *Iohn* 2. 3, 4, 5. and 3. 23, 24.

9. Brotherly love, 1 *Iohn* 4. 12:

**VIII. Finally, Evidences or Signs of true brotherly love, or love of Gods chldzen, 1 John 5. 1, 2.**

1. Knowing of God, 1 *Iohn* 4. 7, 8.

2. Loving of God, 1 *Iohn* 5. 1, 2.


3. Keeping Gods Commandements, 1 *Iohn* 5. 2.

4. Not loving in word and in tongue, but in deed and in truth, 1 *Iohn* 3. 18:

5. Reall compassion to our brother in need; yea, even hazzarding our life for him in some cases, 1 *Iohn* 3. 16, 17.

By these *Evidences, Signes or Characters of our spirituall Estate*, clearly laid down in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger; yea, all that truly believe in the name of the Son of God, (if the fault be not their own) may hereby come to *know, that they have eternall life.*

All which evidences I shall indeavour very shortly (God willing,) more fully to open and unfold in a distinct Treatise, called,

**Beliebers evidences for eternal life,** 

A subject which, I hope to gracious hearts will be most welcome & seasonable, in these

sad

sad afflicting dayes; To help forward their Assurance or heaven, when they can have no assurance of any thing on earth.

**Principall parts.** in reference to these excellent ends are.

**I. The Proem** to the whole Epistle, declaring, 1. What the Apostle treats of. *viz.* Of Christ the word of life. *viz.* His person, God-man: and his office. 2 What he is about to say of Christ; not any novelty, but what *was from the beginning*; not any uncertainty, but that whereof they were infallible witnesses. 3 To what purpose he will treat of these things, *that they may have Communion with God, and so their joy be full*, they became happy, c: 1. 1. 2. 3, 4.

**II. The Substance of the Epistle it selfe,** which is either,

**I. Practicall**, full of heavenly exhortations. *viz.*

**I. To holinesse of life and conversation.** *viz.* 1 Not to walk in darknes, but in light, c: 1. v. 5, 6, 7. 2 Not to deny sin to be in us, but penitently to confesse it, c: 1, 8, 9, 10. 3 To avoide sinne, and yet if sinne overtake us to repaire to Christ our Propitiation c. 2, 1, 2. 4. To adde to our knowledge of God, true obedience to his Word, c: 2, 3. to 9. 5 To brotherly

brotherly love, c; 2. 9, to 15. 6 To take heed of inordinate love of the world, c; 2. 15, 16 17.

2. To beware of the dangerous Antichrists & heretical Seducers, abounding in the world, especially *Cerinthians & Ebionites* denying Christs God-head, c; 2. 18: to the end.

3. To abandon practising of sin, as inconsistent with the state of grace, contrary to the wicked seducements of the *Carpocratians* forementioned, who taught men to sin, c; 3. 1. to 11.

4. To sincere reall brotherly love, by many Arguments. c; 3, 11. to the end and c; 4, 7. to the end.

5. To take heed of *believing every spirit*, but to try them, especially such as deny Christs Manhood, (as after did the *Cerdonians Manichees, Priscillianists* and *Valentinians*,) c; 4. 1. to 7.

2. *Dogmatical*, wherein he asserts, that *Iesus is the Christ the Son of God, and true man*, and this from divers Arguments and Testimonies which we should believe, that we may have eternall life begun, c; 5. 1. to 14. for perfecting whereof wee should pray; where he directs us how, and for whom to pray, c; 5. 14 to 21.

III. *Conclusion*, with a serious monition against Idolatry, c; 5. 21.

II. JOHN

## II. John.

**T**He second Epistle of JOHN the Apostle. This Epistle of John is not, as the *first*, *Catholique* or *General*: but *Particular*, being written to particular persons, viz. The *Elect Lady*, & *her children*. Who she was, is not known; Some thinke that *ELECT* was her proper name: but that's improbable, for then John would not have said, *To the Elect Lady*; but, *To the Lady ELECT*. Some turne this into an Allegory, and say that by the *Elect Lady*, JOHN intended the whole Christian Church: But this is most unlikely, and plainly repugnant to this Epistle it self, for 1 To write to the whole Christian Church under the Notion of an *Elect Lady* is so unusuall, that wee finde no such thing done in all the New-Testament. 2 This Epistle not onely mentions this *Lady and her children*. v. 1. 4. But also sends her salutations from the *children of her Elect Sister*, v. 13. 3 The Apostle speaks of his intention *to come and see her, and speak face to face*. Which cannot be understood of the whole Christian Church, v. 12. Shee is thought to be some eminent Religious Matron of great Estate, who much relieved and supported



supported the members of the Church in her dayes. *Bez. Annot. in 2 Ioan. Piscat. in 2 Ioan.*

**Penman.** Some thinke was another *Iohn* then the Apostle, as is testified by *Euseb. Eccles. hist. l. 3. c. 39.* But this seemes to bee a plaine mistake, for 1 The Greek Copies call it in the Tittle, *The second Epistle of Iohn the Apostle.* 2 The matter of the Epistle is not onely Divine and Apostolicall; but notably owns *Iohn* to bee the writter, wherein *Christian love*, *walking in the truth*, and *taking heed of Seducers and Antichrists*, are pressed as in the *first Epistle of Iohn*. So that this is *Iohns* genuine language. Compare these passages among others, *viz.* 1 *John* 2. 7. with 2 *John* 5. ——— and 1 *John* 2. 23. with 2 *John* 9. ——— and 1 *John* 4. 1, 2, 3. with 2 *John* 7 ——— and 1 *John*, 5. 3. with 2 *Ioh.* 6. &c. 3 The Salutations is plainly Apostolicall, *ver. 1. 2, 3.* And notably relisheth of *Iohn's* Spirit. 4 Both ancient and moderne Writers, account this Epistle *Canonicall*, and ascribe it unto *Iohn the Apostle.* *Concil. Carthagin. 3. Can: 47. Concil: Loadic: c: ult: Hieronym in Epist: 85. ad Euagrium. August. de Doctrin. Christian. l: 2: c. 8. Sentent. Episcoporum Concil. Carthaginens. apud Cyprian. Sent: 81. Cyprian op. edit. 1593. p. 449. Beda. Piscat.*

*Bez. in 2 Iohan.* So that this Epistle being written by *John the Apostle*, is of unquestionable authority.

**Occasion.** Some think that *Johns* familiar Christian acquaintance with this *Elect Lady*, gave him Occasion of writing this Epistle. Others rather thinke it was written against the *Antichristian Heresie* of *Basilidis and his followers*, who taught that Christ was not a true man, but a phantasme, and therefore that he neither did, nor suffer'd those things which he is said to doe and suffer. *Epiphan. Heres. 24. Compare 2 John 7*

**Scope** To incite the *Elect Lady and her children*, To persevere in the truth, and carefully to shun all hereticall Seducers, that bring not Christs Doctrine. As also to adorne the truth, with love and good works.

**Principall parts.** To this end, are,  
I. *The inscription of the Epistle*, containing,  
1 The writer. 2 Persons written to.  
3 A testification of the Apostle's and others sincere love to the *Lady and her children*. 4 His pious wish or supplication for them, *ver. 1. 2, 3.*

II. *The substance of the Epistle*, wherein the Apostle,  
1 Congratulates with the *Lady*, that some of her children walked in the truth, *ver. 4.* 2 Exhorts to constancy in the Ancient Doctrine of love and truth, *ver. 5. 6:* 3 Warnes them against Seducers,

cers,

cers, denying Christs incarnation, shewing the danger of them, and forbidding all fellowship with them, *ver. 7. to 12.*

III. *The Conclusion of the Epistle*, with, 1 Intimation, that hee omits writing many other things, hoping to come to them, and speak them by word of mouth, *ver. 11.* 2 Salutations from her Sisters children, *ver. 13.*

### III. John.

**T**He third Epistle of JOHN the Apostle. This Epistle is not *Generall*, but *Particular*; written to *Gaius*.

*Penman* of this Epistle, also was *John* the Apostle, and therefore it is *Authenticque* and *Canonicall*, Both these are evident by all the foure Reasons alledged touching *John's second Epistle*. And the word, phrases, and method of these two Epistles harmoniously agree, as an intente Reader may well observe.

*John* directs this Epistle *To the well beloved-Gaius*, but what *Gaius* this was is not so evident. Scripture mentions three persons of this name, *viz.* 1 *Gaius of Macedonia*, Acts 19. 21. 2 *Gaius of Derbe*, Acts

20. 4. 3. *Gaius of Corinth*, 1 Cor. 1. 14. Whom Paul calls, *Gaius mine host*, and of the whole Church, writing from Corinth to the *Romanes*, Rom. 16. 23. This *Gaius* was a man eminent for Hospitality, especially to the Ministers and members of the Church of Christ. Perhaps this *Gaius* of Corinth was the *Gaius* to whom here *Iohn* also writes, for 1. He is singularly commended here for his charity and hospitality, 3 Ioh. ver. 5, 6. 2 The consent of writers subscribes hereunto, See *Lorin. Comment. in 3 Iohan. Epist ver. 1.* However he was a very eminent man in the Church.

**When or where** this Epistle was written, is not certainly known.

**Occasion.** The bountifulnesse and Hospitablenesse of *Gaius*, which *Iohn* had some occasion to improve towards some Ministers that went to preach to the Gentiles, who seeme to have brought this Epistle from John to *Gaius*, See ver: 6, 7, 8.

**Scope**, To request *Gaius*, according to his wonted bounty and benevolence to the Saints, to bring forward on their journey certain Ministers that went to preach the Gospel to the Gentiles. To brand Diotrophes, and commend to him *Demetrius*.

**Principall parts.**

I. *The Inscription*, mentioning, 1. Who wrote

wrote this Epistle. 2 To whom. 3 The wel-wishing Prayer for him, *verse* 1, 2.

II. The Substance of the Epistle, which is partly,

1. *Gratulatory*, wherein he rejoyceth at *Gaius* his 1 Walking in the truth, *ver.* 3, 4. 2 Charity and Hospitality to the Brethren and strangers, *ver.* 5, 6

2. *Hintatory*, wherein by divers Arguments insinuated, he exhorts him to bring on their journey certaine brethren that went to preach the Gospel to the Gentiles, *ver.* 6, 7, 8. Intimating that he wrote to the Church about this matter also, but feares it would be to little effect, because of *Diotrephes* his pride, contemning the Apostle; neither receiving the brethren himself, nor suffering others to do it, whom therefore he threatens, *ver.* 9, 10, 11. But contrariwise commends *Demetrius*, *ver.* 13.

III. Conclusion of the Epistle, with 1 An Apology for his writing so short an Epistle because he trusted shortly to see him.

2 Salutations, *ver.* 13, 14.

## Jude.

THE Catholique ( or generall ) Epistle of the Apostle J U D A S.  
O 3 Thus

Thus denominated, from the **Benman** who wrote it, and from the persons to whom it was written, viz. the same to whom Peter wrote his second Epistle; For substance being both the same;

**Benman.** *Judas the brother of James.* Jud. 1. This is Originally an Hebrew name, viz. יהודא Iebudab, i. e. Praise; from הודא Hodah, i. e. He hath confessed, he hath praised. This name was first given to the fourth sonne of Jakob, because at his birth his mother praised the Lord. Gen. 29. 35. Matth. 2. 6. There were two Apostles that had this name, viz. 1. Judas Iscariot that had the bag, and betrayed Christ, Matth. 10. 4. And afterwards in some sort repented, Restored the thirty peeces, banged himsefse, Matth. 27. 3, 4. 5. So that he burst asunder in the middest, and all his bowels gushed out, and so he went to his own place, Act. 1. 18, 25. 2 Judas the brother of James, Luk. 6, 16. Act. 1. 13. viz. Of James the sonne of Alphras, who was famous at Jerusalem among the Apostles, Act. 15. And 21. 28. Where he is conceived to keep his chief abode, that he might teach the Jewes that resorted thither out of all Nations; unto which Jewes especially Judas here seemes principally to write, and therefore mentions James. *Bez Annot. in Jud. 1* This Judas is also

also called *Lebbeus*, i. e. *Hear'y*; and sur-  
named *Thaddæus* which is in Syriack the  
same with *Judas* in Hebrew, *Matth. 10.*  
3 This *Judas* is supposed to preach  
the Gospel in *Mesopotamia*, *Pontus*, *Æ-*  
*gypt* and *Persia*, where the *Magi* slew him  
for his free and faithfull reprovng of their  
superstitions.

**Authority** of this Epistle, (though  
suspected heretofore by some, and that upon  
very inconsiderable grounds; *Euseb. Ec-*  
*cles. Hist. l. 2, c: 23.* Yet) is now gene-  
rally acknowledged to be *Divine*; especi-  
ally considering that, 1. *Judas the brother*  
*of James*, one of the Apostles wrote it,  
*Jude 1. 2. Pet. 1. 21,* 2 The matter of  
it, yea and most of the very phrases and  
words, are the same with those of the *second*  
*Epistle of Peter*, if diligently compared.  
See the Parallel by *P. Parcus Com. in Jude.*

3 Antiquity have received this Epistle as  
Authentique, and part of the *Divine*  
*Canon.* *Euseb. Eccles. Hist. l. 2, c: 23.*  
*and lib. 3. c: 22.* *Hieronym. in Catal.*  
*ver. Illustr. Concil. Laodicens. Concil.*  
*Carthaginens. Athanasius, Augustine*  
and others who recite the Catalogue of the  
Books of Scripture, reckon *Judas Epistle*  
among the rest.

**Arguments or Objections** to the con-  
trary are invalid. These the principall.

**Object. 1.** This Epistle recites Histories

nowhere else to be found in Scripture, as the contending of Michael the Archangel, with the Devill about the body of Moses, Jude 9.

*Ans.* 1. Divers stories are pointed at in New Testament. Which we finde not in the Old Testament. As that Iannes and Iambres withstood Moses, 2 Tim. 3. 8. That at Mount Sinai, Moses said, *I exceedingly feare and quake*, Heb. 12. 21. Shall therefore these Epistles Authority be suspected? 2 These stories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather assures us of the truth of these Histories, then detracts from the Authority of the Bookes wherein they are recorded. 3 This story hath some footsteps in Deut. 34. 9. Whereupon some say, The Angel would have buried Moses, but the Devil challenged Moses to be his owne, because of his killing the Ægyptian, and therefore withstood him. *But others better*; God knowing Israels pronenesse to Idolatry, least they should commit Idolatry with Moses dead body (as after they did with the brazen Serpent) buried him no man knowing where, and the Devil, endeavouring to discover it, the Angell withstood him.

Object.



Object. 2, Jude mentions the Prophecy of Enoch. ver. 14, 15. The Old Testament hath no such Prophecy.

Ans. 1 Some thinke in Iudes time there was a Canonicall Book of Enoch extant, as Tertul. lib. de Habit muliebr. Beda com. in Ep. Iud. 2 Others say better then they, suppose Enoch's Book were Apocryphall, yet in Apocryphall bookes there's some truth, and why may not this Apostle alleadge this passage out of Enoch's Prophecie, without approving that whole Book, or disvesting this Epistle of its Authority; as well as the Author to the Hebrew, alleadge some passages out of the Book of Maccabees, Heb: 11. Or Paul some Sentences out of Heathen Authors and Poets, 1 Cor. 15. 32. Tit: 1. 12. Acts 17. 28. 1 Tim. 2. 12. & 5. 23. Tit. 1. 3. 3 Others thinke this Prophecie of Enoch was rather *reall* then *verball*, viz. Respecting the Order of the Patriarchs that as death by Reason of sinne had Reigned over the sixt first Fathers, Adam, Seth, Enos, Cainan, Mahalelel, Jared, but could not touch the seventh, Enoch: so death shall Reigne over the world 6000 years, which shall so long continue) but in the 7000. yeares, eternall life shall begin; and death shall be swallowed up in victorie. 4 But others best

of all understand here, as the Text seemes evidently to carry it; *Enochs verball Prophecie*, which though not written, yet *Jude* received by *Tradition*, or rather by *Revelation* of the same Spirit of God by which *Enoch* prophecyed, and here recorded as part of the *Divine Canon*.

Obj. 3. *Jude* alleadges other Apostles sayings, ver. 17. Therefore seemes rather to be a Disciple of the Apostles, then an Apostle himselſe, especially seeing he calls not himselſe an Apostle, but the fervant of Jesus Christ, ver. 1. And therefore this Epistle not authentickall.

Ans. 1. Though it could be proved *Jude* was no Apostle, yet it therefore followes not, his Epistle is not Authentickall. *Mark* and *Luke*, not Apostles, yet the three Books they wrote are of unquestionable authority. The authority of Books of Scripture are not from the Penmen writing them, but from the Spirit of God inditing them. 2. *Daniel* cites *Jeremiah*, Dan. 9. 2. *Ezekiel* cites *Daniel*, Ezek. 14. 19. Were they therefore not Prophets, but Prophets Disciples? *Peter* alleadgeth *Pauls* Epistles, 2 Pet. 3. 15, 16. Was *Peter* therefore no Apostle but onely a Disciple? 3. *Judes* alleadging the other Apostles derogates not from the authority of his Epistle, but proves that  
*Jude*

*Jude* wrote after both *Paul* and *Peter*, in whose Epistle these predictions are extant, 1 Tim. 4. 1. &c. 2 Tim. 3. 1. 2 Pet. 2. 1. &c. 4. Finally, though *Judas* here call not himselfe an Apostle, that argues not therefore he was not an Apostle. *James* in his Epistle, *John* in his three Epistles, *Paul* in his Epistle to the *Philippians*, and in both his Epistles to the *Thessalonians* superscribe not themselves *Apostles*; were they therefore no Apostles? But *Judas* here stiles himselfe *the brother of James*, and that's full as much as if he had stiled himselfe *an Apostle*, for the texts are expresse that *Judas the Brother of James* was one of the twelve Apostles. See Luk. 6. 16. Act. 1. 13.

Obj. 4. But *Jude the Apostle* taught in *Persia*, and therefore had he written this Epistle, he would rather have written it in the *Persian*, then *Grecian* tongue.

Ans. 1. Its not infallibly certain that *Jude* was in *Persia* when he wrote this Epistle. 2. No necessity of the Apostles writing in the language of the people with whom they then lived. *Matthew* lived among the *Ethiopians*, *Paul* at *Rome* when he wrote some of his Epistles, yet they wrote not in *Ethiopick* or *Latin*, but in *Greek*. *Greek* being then the most common language in the world, the Holy Ghost would have  
Greek

Greek to bee the Originall language for New Testament, as the Hebrew especially for the Old. And *Judes Epistle* is *Catholique* or *Generall*, and therefore was written in *Greek* the *Generall* tongue.

**When** and **Where** this Epistle was written, is uncertaine. Some thinke this Apostle was in *Persia*, or *Asia Minor* when he wrote it, viz. A year before he dyed, and that he there dyed, *Anno* 68. after Christ, *Niceph. l. 4. c; 40. 44.* Probably he wrote after both *Paul* and *Peter*, to whose writings hee seemes to have reference, *v. 17.* the whole Epistle is as an *Abstract* of *Peters second Epistle*.

**Occasion**, seems from the current of the Epistle, to be those abominable heresies of the *Simonians*, *Nicolaitanes*, *Gnosticks*, &c. abounding in those times who held *Sin to be indifferent*, *women and all things to be common*, &c. *Oecumen. Epiphan. in Hares. Gnostic. See Jud. 3. 4.*

**Scope**, To warne all the faithfull in those times of the cursed and detestable Hereticks and Seducers that were cunningly crept in among them, that they contend earnestly for the truth against all their damnable errours and Heresies; and for purity and holinesse of life; against all their impure lustful licentious and ungodly practices, *Jude 3. 4. 8, 10, 20, 21.*

**Principall parts.** To this end are,

I. *Inscrip-*

I. *Inscription of the whole Epistle*, expressing, 1 *Penman* who wrote this Epistle.

2 *Parties* to whom it was written, 3

The Salutation of them, *ver.* 1, 2.

II. *The substance of the Epistle*, wherein are laid down,

1. The maine Proposition or Exhortation, To contend earnestly for the Faith once delivered to the Saints, *v.* 3. There being so many lascivious hereticall men crept in among them, *v.* 4.

2. Arguments enforcing this exhortation upon them, against these lascivious Heritiques, demonstrating the damnable and destructiveness of their ways,

1. By examples of Gods vengeance for like impieties and impurities in former times, *viz.* Upon Israel for unbelief, *ver.* 5. Upon Angels for Apostacy, *ver.* 6. Upon Sodom and Gomorrha, &c. For their lusts, *v.* 7.

2. These examples he applies to these Seducers,

1. Describing them by their, 1 Uncleanesse, *ver.* 8. 2 Despising and reproaching Magistrates, *ver.* 8, 9. 3 Impudency in revealing what they know not, *ver.* 10. 4 Brutish intemperance in carnall pleasures, *ver.* 10. 5 Cruelty to their brethren. 6 Covetousness

- nesse, 7 Seditiousnesse, *ver. 11.*  
 8 Epicurisme in meats and drinks,  
*ver. 12.* 9 Hypocrisie. 10 In-  
 stability. 11 Deadnesse and Bar-  
 rennesse to all good fruit, *ver. .2.*  
 12 Wrathfulnesse. 13 Shamefull  
 uncleannesse. 14 Levity and in-  
 constancy, *ver. 13.*  
 2. *Threatning them*, in generall with  
 woe, *ver. 11.* in particular with e-  
 ternall destruction, *ver. 13.*  
 2. *By Testimonies*,  
 1. Of *Enoch*, *ver. 14, 15.* To which  
 hee addes further descriptions of  
 their viciousnesse, *ver. 16.*  
 2. Of the Apostles themselves. *v. 17.*  
 18. where he further describes these  
 Heretiques by their Separation,  
*from Church assemblies*, by their  
 want of Gods Spirit, *v. 9.*  
 3. Hortatory Directions by way of Re-  
 medy, for 1 Mutuall edification, 2 Pray-  
 er, *v. 20.* 3 Love of God, *v. 21.* 4 Diffe-  
 rent course to be taken by them in reco-  
 vering severall persons from seduce-  
 ments, *v. 22. 23.* 5 Zeale against all  
 impurity, *v. 23.*  
 III. *Conclusion of the whole Epistle with a-*  
*doxology to God, who is able to keep them*  
*without spot and blamelesse, &c. v. 24, 25.*

### III. THE PROPHETICALL BOOK, Viz. THE

## Revelation.

**T**HE PROPHETICALL BOOK of the New Testament, prophetically foretelling what shall be the future condition of the Church of Christ in all ages, to the end of the world, is the REVELATION OF JOHN THE DIVINE. This may well be called a *Prophetickall Book*; For 1 The Holy Ghost himself divers times styles it a *Prophecy*, Rev. 1. 3. and 7; 10, 18, 19. 2 And the nature of the Book is chiefly *Prophetickall*, as the Series of the Book implies; and also some passages plainly testify, that it treats of things, which must shortly come to passe, Rev: 1. 1. and things which shall be hereafter, Rev. 1. 19.

*Title*, This Book in Greek is called [*Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου*.] i.e. The *Apocalypse* (or *Revelation*,) of John the Divine, whereby are indigitated to us, both the nature of the Book, and the Penman of it.

*Nature of the Book*, A REVELATION, so called, because it Reveals and makes known unto us secret hidden myſte-

mysteries, and future events. Its true, this *Revelation*, is not without mixture of much intricatenesse and obscurity, (as all prophecies are enigmatically and ambiguous to men, till they be effected, but when the time prophesied is come, then they have a more clear, and certaine exposition. So *Iren. Advers. Hæres. l. 4. c. 43.*) And this to exercise the Reader to search out the truth, as *August. de Civitat. dei, l. 20, c. 17.* hath well observed.

**Penman** or instrumentall Author of it, viz. *John the Theologue* or *Divine*. What *John* this was, some question. *Eusebius* mentions two *Johns*, whose monuments were to be seen at *Ephesus*, viz. *John the Evangelist*, who wrote the *Gospel*, and 1 *Epistle* of *John*: and *John the Presbyter*, who wrote 2. and 3. *Epistle* of *John*, and the *Revelation*, *Euseb. Eccles. Hist. l. 3. c. 39.* To him also seems to incline, *Dionys. Alexandrinus in lib. de Repromissionibus*. But that this is a great mistake, and that **JOHN the Evangelist and Apostle** was **Penman** of this *Revelation*, may be cleared by these considerations.

1. This Title attributes it to *John the Divine*. This Epithet we read nowhere to be given to *John the Presbyter*, but belongs to *John the Apostle and Evangelist*, [καὶ ἐξον] by way of peculiar



culiar emphasis, because like an Eagle he soares aloft, writes more sublimely of the *Divinity of Iesus Christ*, both in this Book, (in which *D. Pareus* hath observed *XLVIII. Arguments of Christs Divinity*) as also in his *Gospel*, *John 1. 1. &c.* and in his *1. Epistle*. And the *King of Spaines Bible*, of *Montanus* Edition, hath this Greek Title before the *Revelation*, [*Ἀποκάλυψις τῆ ἀγίας Ἀποστόλου καὶ Ἐυαγγελιστῆ Ἰωάννου τῆ Θεολογίας*] i.e. *The Revelation of the Holy Apostle, and Evangelist Iohn the Divine*, which Title clears this matter, and is consonant to *Rev. 1. 1. 2.* (whether it were prefixed by *John*, or after by the *Church*,) nor is it any way probable that *Christ* sent his *Angel* to any other *John*, then to the *Apostle* with this *Revelation*.

2. *John the Penman* of this Book is so described, that *John the Apostle and Evangelist* seemes plainly to be indigitated, *Revel. 1. 1, 2. His servant John: Who bare record of the word of God, and of the Testimony of Iesus Christ*. Now how notably did *John* beare record of the word of God, and testimony of *Iesus Christ*? see *John. 1. 1. 2. 14.* and *1 John 1. 1. and 5. 9.* compared with *Revel. 19. 13.*

3. The style much resembles that of *Johns Gospel and Epistles*. As for instance; It is peculiar to *John* to stile *Christ*, *The word*

*word.* Compare John 1. 1, 14. & John, 1. 1. and 5. 7. with Revel; 1. 2. In his Gospel he stiles Christ the *Lamb of God*. John 1. 29, 36 so in the *Revelation* Christ is called the *Lamb* at least 28. times.

4. That *John* who wrote this *Revelation*, had it in the *Ile Patmos* made known to him, who was there *for the name of God, and Testimony of Jesus Christ*, Rev: 1. 9. And Histories mention no other *John*, but only *John the Apostle* to be in *Patmos*, Banished thither by *Domitian* the Emperour for the Gospel's sake, neer to period of his Reigne, (as *Funccius* computes) about the ninety seventh year after Christ. See *Euseb: Hist: Eccles: 1. 3. c; 16. and 18.*

5. To these might bee added the Harmonious consent of ancient Fathers, who unanimously conclude, that *John the Apostle* penned this Book. *Dionys: Areopag.* who was *Pauls* Disciple, *Act. 17.* who wrote about the sixtieth year after Christ, in those writings ascribed to him, calleth the *Apocalypse*, *A secret and mystical vision of the Beloved Disciple*, *Dionys: Eccles: Hierarch. c; 3.* *Justin Martyr*, who wrote in the one hundred and fiftieth year after Christ, ascribes the *Apocalypse* to *John one of the Apostles of Christ*. *Justin*, in *Dial: ad Tryphon.* To which passages *Eusebius*, relating, saith, *Justin mentions the Apocalypse*

Apocalypse of John, plainly saying it is the A-  
postles, Euseb. Hist. Eccles. l. 4. c. 18.  
Irenæus, who wrote in the eightieth  
year after Christ saith, And what things  
soever John the disciple of the Lord saw in  
the Apocalypse—Iræn. Advers. Hæres.  
l. 4 c. 50. and l. 4 c. 37. p. 373. A. Co-  
lonia 1596. To these might be added  
the suffrage of many more, as of Greek  
Fathers, Clem. Alexand. Pedag. l. 2,  
c. 12. Athanas. in Synops. Epiphan. Hæ-  
res. 51. 54, 76. Chrysost. Hom. 5. in Psal.  
91. of Latin fathers, as Tertull contra  
Marcion l. 4. Cyprian. de exhort. Martyr.  
c. 8. 10. 11. 12. Ambros. in Psal. 50  
c. l. 3. de spir. sanct. c. 21. August. de  
Civitate dei l. 20. c. 7 c. de Hæres. c.  
30. c. de Doct. Christ. l. 2, c. 18.  
videantur Annot. in Irenæ l. 5. c. 30: p:  
4, 0. Colon. 1596. but in so plaine a  
case these may suffice.

So that by all this, its plainly evident  
that the **Penman** of the Revelation was  
John the Apostle, that wrote the Gospel,  
and the Epistles. The unfolding of his  
name, and who he was more particu-  
larly, See in Annot. to John's Gospel.

**Authority of this Book**, is not Hu-  
mane, but Divine. For,

1. This book was indited by Iesus  
Christ him selfe the faithfull and true wit-  
nesse, who sent his Angel to testifie the  
same

same to John the Apostle, and by him to the Churches. *The Revelation of Iesus Christ which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant John*—Rev. 1. 1. and towards the close of the book he saith, *I Iesus have sent mine Angel to testifye un'you these things in the Churches*, Rev. 22. 16. Note, this *Revelation* was given by Iohn the Apostle to the Churches, by an Angel to Iohn, by Iesus Christ to that Angel, by God to Iesus Christ: How punctually then is the *Divine Authority* of it asserted?

2. It was penned by *Iohn the Apostle of Christ* (who was divinely inspired and acted by the Holy Ghost) as hath bin formerly manifested, and therefore it is of divine Authority, especially considering that this blessed Apostle was commanded by Iesus Christ to write this Book, *Saying I am Alpha and Omega, the first and the last: and what thou seest write in a Book,—write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, Rev. 1. 11, 19. See also Rev. 2. 1. 8. 12. 18. and 3. 1, 7, 14. and 14. 13. and 19. 9. and 21. 5.

3. The nature of the book imports the divine Authority of it. For, 1. It is eminently *Propheticall*, speaking of things

things that shall be hereafter, *Rev.* 1. 1, 19. and 22. 7, 12, 18. 19. and the prophecies of this Book, are touching future events in reference to the Church to the end of the world, till the Church, *the Lambs wife*, shall be fully ready for compleat marriage with the Lambe, *Rev.* 19. 7, 8, 9. So that neither ancient writers nor any other, but such as were inspired with a spirit of prophecy from the al-knowing God, could foretell these things to come to *Isai.* 41. 22. 2. In the prophetical expressions of it, it is consonant to other prophetical books, and gives light to them, *Daniel*, *Zechariah*, especially *Ezekiel*, As in the particulars of *eating up the Book*, *Rev.* 10. 9, 10. with *Ezek.* 2. 8. and 3. 3. of *sealing Gods promise*, *Rev.* 7. 2. 3. with *Ezek.* 9. of the *four living Creatures*, *Rev.* 4. 6, 7. with *Ezek.* 1. 5. 6. of *Gog and Magog*, *Rev.* 20. 8. with *Ezek.* 38. 2. and 39. 1. of the *measuring of the Temple and City*, *Rev.* 21. 15 with *Ezek.* 40. 3. &c. Of the *two olive trees*, &c. *Rev.* 11. 4. with *Zech.* 4. 3, 11, 14. &c. 3 Many things foretold in this Book prophetically, are fulfilled and come to passe actually, As Interpreters have observed in many particulars. Therefore this Book is of divine Authority, *Ierem.* 28. 9.

4. Promise

4. Promise of explaining how long the idolatrous and Tyrannicall Kingdome of Anti-Christ should last, was made to *Daniel the Prophet*, *Dan. 12. 4, 9.* which some conceive to be fulfilled in these *Apocalypticall visions*, *Rev. c: 11. and 12. and 13. and 17. &c.* And had not Christ under the New Testament left his Church some propheticall Record, for her comfort against the horrid cruelty idolatry and darknesse of the *Anti-christian Dominion*, showing when it should have an end, and how happy at last the Church should be, all her enemies being universally made the footstool of the Lamb; she were in a worse condition then under the Old Testament; which were absurd.

4. As the Holy Ghost by *Moses*, the first Penman of the Canon of the Old Testament warned the Jewes against adding to or diminishing from the word of God, *ye shall not adde unto the word which I command you, neither shall you diminish from it*, *Dut. 9. 2. and 12. 32.* So by the Apostle *John the last Pennman of the Canon of the New Testament*, *Jesus Christ* warneth all persons that here the words of this Prophecy; *If any man shall adde unto these things; God shall adde unto him the plagues that are written in this Book; And if any man*

man shall take away from the words of *the Book of this Prophecy*, God shall take away his part out of *the Book of Life*, and out of *the Holy City*, and from the things which are written in this Book, *Rev. 22. 18, 19.* By which severe Commination, the integrity and divine Authority of this Book is asserted by Christ, against all whom Christ foresaw, would either endeavour to infringe the *Authority* of it, or corrupt the purity of it. Hereby then the whole divine Canon is sealed up, as fully now compleat, and divinely Authentick, after which we are to expect no more Scripture from God.

5. The generall current of best Antiquity, except some few particular persons, and divers of them guilty of such heresies as this Book condemnes, hath embraced this Book, and accounted it of divine Authority. As those formerly cited, to prove *Iohn* the Apostle to be Penman of it, and many more that might be enumerated, As that ancient *Ancyran Council*, held before the *Nicene*. in *Append.* as also the *third Counsell of Carthage*, *Con. 47.* *Cyprian* frequently alledges the *Revelation* among the other *Canonicall bookes*, as *De exhort. martyrum*, c. 8. c. 11. c. 12. *Testimon. Advers. Iudæos* l. 2. c. 1. *Señt.* 3. 6, 11. &c.

6. The

6. The *Cavils and Objections*, against the divine Authority of this Book, reckoned up by *Erasmus* or others, how weak and unsatisfactory they are, may appeare in severall writers, who have confuted them. Especially *vid. Bez. Prolegom. in Apocylaps. Joannis. and Gerb. los. Com. De scrip. sac. in exeges. cap. 10. Sect. 294. ad fin. cap.*

**Excellency of this Book** is most considerable For,

1. The conveyance of it at first to the Church is singular. From God to Jesus Christ; From Jesus Christ to an Angel; From the Angel to *John*, whom Iesus peculiarly loved above all his Apostles and Disciples, *Rev. 1. 1.* And this to *John* when in exile for Christ in the Isle *Patmos*; and that not on a common day, but on the Lords day, the Queen of dayes; and to *John* in *Patmos*, on the Lords day, not in an ordinary but extraordinary compofure and elevation of his soule, when he was in the spirit, caught up (as it were) and transported in an holy extasie and spirituall Rapture, that he might the more attend to these mysteries revealed, and have more immediate un-interrupted Communion with Iesus Christ the Revealer, *Rev. 1, 9, 10. &c.* what can all this import, but some singularly eminent treasure for  
the



*the Church in this book, whereby the Church in her deepest tribulation, may be (with Iohn) spiritually intranced and ravished with many surpassing grounds of joy and consolation?*

2. *The stile is stately and sublime, and may wonderfully take the highest notion; The expressions quick, piercing and pathetically, and may pleasingly penetrate the dullest affection. The whole contexture is so full of divine majesty, that it commands an awfull Reverence in all gracious hearts that read it.*

3. *The matter of it is most heavenly and spirituall, and that in exceeding great variety, notably describing the Divinity of Christ, His offices and the benefits of them, clearly pointing out Anti-christs Seate, Tyranny, Rise, Growth Power, Acts and Fall, and most lively delineating the Churches condition, what it was in the Primitive times after Christ, and what it should be afterwards till the worlds end; how sad, yet safe under Anti-christs dominion; how sweet and happy after Anti-Christs destruction; how comfortable at the day of judgement; and how glorious, in heaven with Jesus Christ for evermore. What Saint would not thirst much to read and here, more to understand, but most of all to enjoy these things? Some of them are laid downe most mystically in abstruse visions, to*

exercise the judgements of the wisest ; some more familiarly to succour the infirmity even of the weakest. In some places the Lamb may wade, in others the Elephant may swim. Those prevent contempt, these anticipate discouragement. *Joachimus Abbas* prefers this Prophecy, before the Prophecy of all other Prophets. *Bezà* saith, That those things in other Prophets, which were not fulfilled after Christs coming, the holy spirit hath heaped them altogether in this precious book, and also added others so farre as was needfull or usefull for the Church to know them, *Bez. Prolegom. in Apoc. Oecolampadius* calls this book, The best Paraphrast of all the Prophets. *Ioh. Oecolamp. Præfat. in Daniel. Hierome* saith, *Apo- ca'ypts tot habet sacramenta quot verba. Plurum dixi, pro merito voluminis, laus omnis inferior est ; in verbis singulis multiplices latent intelligentiæ, i. e. The Revelation hath as many mysteries as words. Its but a little I say, all praise is too low for the merit of this volume ; manifold understandings lie hid in every word. Hieron. in Epist. ad Paulin.*

4. The Book it selfe is compleat, capable of no Addition or Detraction, but upon severest Penalties, *Rev. 22. 18. 19.*

5. The Penman Eminent viz. John that beloved disciple, that sweet compound of love. It was *Moses* his honour

nour who was Gods peculiar favourite, to be *Penman of the first Book of the Old Testament*. And it was *John's* honour who was Christs peculiar favourite, to be *Penman of the last Book of the New Testament*; oh what divine love and favour is made known unto the Church, in all the volumes between the Armes of these *two* favourites!

6. Finally, God counts them blessed soules, that read, here and keepe the words of this Prophecy. *Blessed is he that readeth, and they that heare the words of this Prophecy, and keep these things that are written therein*, Rev. 1. 3. A blessed Book, that renders them blessed, who are practically versed in it.

**The time when** this *Revelation* was written, was when *Iohn* was banished into the *Ile* that is called *Patmos*, for the word of God, and for the Testimony of *Iesus Christ*, Rev. 1. 9. 10. *Iohn* was banished into *Patmos*, by that cruell persecutor *Domitian*, in the fourteenth yeare of his Reigne, saith *Hieron. Catal. illustr. vir. in vit. Ioan. Domitian* reigned in all but fifteen years, as *Helvic.* observes, and his fourteenth yeare was in the ninety fourth yeare after Christs, *Helvic. in Chronol.* in the ninety sixth after Christ, saith *Pareus Prolegom: in Apocal. c. 3.* This Book is conceived to be written after all the Books of the New Testament.

**Occasion** of this *Revelation* seemes to

be this. *Iohn* being banished into the Ile *Patmos*, *Rev.* 1, 9, 10. doubtlesse gave himselfe to prayer, and sacred meditations about the affairs of *Christ* and his Church, whereupon *Jesus Christ* appeared to his beloved disciple, in a spirituall ravishment, showing him what was his pleasure, both touching the present Churches of *Asia*, and touching his whole Church to the end of the world; thus comforting him: and commanding *Iohn* to write his visions, for the comforting of them.

**Scope** of this book is,

**Generally**, To make knowne by *Iohn* unto the Churches both the things that then were, and that should be thereafter, *Rev.* 1. 19.

**Particularly**. 1 To informe the Church of the many sharp conflicts she should have with *Satan* and his instruments, especially *Hereticks*, persecuting *Tyrants*, and *Anti-Christ* himselfe, that so she might not dream only of *Haleyon* dayes, but might prepare more and more for the worst of stormes. 2 To discover and point out in lively Colours that grand *Anti-Christ*, that the Church might run and read, and most infallibly know who he is. 3 As also to support, and comfort the Church and all the faithfull, over all their tribulations, with the hopes of the utter overthrow of *Anti-Christ*, and all their

their enemies ; of their owne joyfull triumphes over them; and of the happy condition which the Church shall afterwards enjoy, partly in this world, but chiefly in the world to come.

Though this book be most obscure and intricate , yet these things may somewhat facilitate the understanding of it, If we shal,

1. Keep the maine scope of the Book , still in our eye.

2. Compare the passages and phrases of the Revelation, with those of other Prophecies, as *Rev.* 11. 4. with *Zech.* 4 3, 11, 14. *Rev.* 10. 9, 10. with *Ezek.* 2. 8, and 3. 3. ——— *Rev.* 4. 6, 7, 8. with *Ezek.* 1. 5, 6, 7, 8. ——— *Rev.* 20. 8. with *Ezek.* 18. 2 and 39. 1 ——— *Rev.* 21. 15. with *Ezek.* 40. 3. &c.

3. Parallel with this Prophecy, the subsequent Histories after *John's* time, the Histories of the Roman Empire and Church, which testify clearly what cruelty and persecutions the Roman Emperours successively raised up against Christians : with what subtilty and fraud the *B. of Rome* did by degrees (through the folly, cowardise, negligence, &c. of the Emperours,) step up into their throne, and subugate not onely *Rome*, the Seate of the Empire, but also the whole Empire it selte to his dominion and pleasure, whence we may derive

not a little light, to see what is meant by the opening of the Seals. The Stars falling from heaven to earth. The beast speaking great and blasphemous things. The beast and false Prophet. The image of the beast And the whore riding upon the beast with seven heads and ten hornes, and ruling in the city on the seven hills, &c.

4. Consider prudently the experience of later and present times; how accurately doth the description of the Beast and scarlet Whore agree, to the Papacy of the Locusts, to the Romane Clergy, and of the Frogs coming out of the mouth of the Dragon, the beast and the false Prophet, to the Iesuites and Romane Emissaries, compassing sea and land, and creeping into Kings palaces, to gather them together, to the warre of the great day of God almighty.

5. Finally, if we shall diligently read, meditate and pray, that the holy spirit, who revealed these things to *John*, would reveale their sense and meaning to us, *These things may help us to untie many knots, and render many difficulties easie.*

**Principall parts.** In the Book of Revelation are chiefly considerable, 1 The Preface, 2 The Substance of the Book, and 3 The Conclusion.

The Preface, which is 1. *Generall*, in reference to the whole Prophecy, noting the Matter, Author, Penman, and Profit of this Book.

*Book. c. 1. ver. 1, 2, 3. 2. Speciall or particular, in reference to the seven Churches of Asia Minor, and in them to the whole Catholick Church, figured by them, wherein, are 1. A Nomination of persons writing and written to. 2 The Salutation. 3. And a glorious Description of Jesus Christ, ver. 4. to 9.*

*The Substance or Body of his Propheticall Book. c. 1. v. 9. to c. 22. v. 6. Wherein is contained a Narration of the State of the Church. I. Militant on earth. c. 1. v. 9. to c. 20. v. 11. II. Triumphant in heaven, c. 20. v. 11. to c. 22. v. 6.*

II.

*The Condition of the Church Militant is declared 1 For present, what it was when John wrote the Revelation, c. 1. v. 9. to c. 4. v. 1. 2. For future, what it should be till the judgement day. c. 4. v. 1. to c 20. v. 11.*

### I. Vision.

*I. Touching the State of the Church then present. viz. The Asian Churches principally; are laid downe two things, viz.*

*1. A Preparation to the discovery of it, by A Vision of seven Golden Candlesticks & seven Starres. This is John's first vision. And here we have a description, both of John who had the vision: as also of the vision it selfe; both in respect of the 1 Forme of it. The 2 Effect it had upon John, and the*

3. *Consequents* ensuing thereupon. *viz.* The *Comforting* of John, *Command* to write the vision, and the *Interpretation* of the vision, c. 1. v. 9. to the end of the chapter.

II. A *Narration* or *Description* of the *Condition* of Christs Church then present, and this in seven distinct *Epistles*, directed to the seven *Angels* of those seven *Asian Churches*. *viz.* 1. *Of Ephesus*, c. 2. v. 1. to 8. 2. *Of Smyrna*, c. 2. v. 8. to 12. 3. *Of Pergamus*, c. 2. v. 12. to 18. 4. *Of Thyatira*, c. 2. v. 18. to the end of the chapter. 5. *Of Sardis*, c. 3. 1. to 7. 6. *Of Philadelphia*, c. 3. v. 7 to 14. 7. *Of Laodicea* c. 3. v. 14. to the end of the chapter.

In all which seven *Epistles*, the same method is generally observed by the spirit of Christ, *viz.* Every *Epistle*, containing 1. A *Description* of Jesus Christ, suitable to the vision of him, in c. 1. formerly. 2. A *Narration* of the *Good* commendable; or *Evill* condemnable in the *Angel* of every Church, and so in every Church. 3. *Promises* or *Threats*, proportionable to their vertues or vices, 4. *Hortatory Conclusions*, inciting to attention.

II. *Touching the state of the Church for the future*, especially the *European churches*, This is insisted upon more largely & more mystically. Which in sum amounts to thus much, *viz.* To Pre-monish the Church of her great tribulations in this world, 1 By  
per-



persecuting *Tyrants*, 2 Then by persecuting *Hereticks*. 3 At length by *Anti-Christ's* most cruell Oppressions both corporall and spirituall. Against all which the holy-Ghost intermingles many comforts to the Church, as that 1 God will be with her in all her distresses and not forsake her. 2 Her troubles shall not be endlesse, nor over-long. 3. Her enemies shall all of them at last be utterly destroyed. 4. The Church shall at last be set in a safe and happy condition in this world, but especially in the world to come. Now all these things are laid down *visionally*, in six other *visions*, remarkably distinct from one another, viz. II. *Vision*. c. 4, 5, 6, 7. III. *Vision*. c. 7, 8, 9, 10, 11, IIII. *Vision*. c. 12, 13, 14. V. *Vision*. c. 15, 16. VI. *Vision*. c. 17, 18, 19. VII. *Vision*. c. 20, 21, 22, 10 v. 6. All which *Visions* seem to be comprized in two distinct Prophecies, or Systemes of *Visions*, parallel and contemporary to one another. Both revealing the mysteries for substance, but the later proceeding more punctually to particulars, as some are of opinion; Others rather think the former Prophecy comprehends the destinies of the *Romane Empire*, under seven Seals and seven Trumpets; The later Prophecy the destinies of the Church, or of Christian Religion. The I. Prophecy beginning with the B. Sealed with 7. Seals c. 4. v. 1. ending c. 11.

II. *Prophecy*, beginning, c; 12. v. 1. (yet so as to take in some passages mentioned in the *fifth Trumpet*, as the *Little Book*, the *measuring of the Temple*, the *outer Court*, the *two Witnesses*) continuing to the end of the *Book*. Now the sober considering, and wise comparing of these two distinct *Prophecies* with one another, may (as some think,) singularly serve to clear many difficulties throughout this *Book*.

## II. *Vision*.

### THE I. PROPHECY BEGINNETH.

The state of the Church future is revealed to JOHN, in a mysterious vision of *A book sealed with seven seals*, (All the particular mysteries in which *Book*, what man on earth can certainly and infallibly open, unlesse he had *Johns Apocalyptical Key*) Here consider the

I. *Preparatories to the opening of the Seals*, viz.

- f. 1. *The Vision of God sitting upon a glorious Throne in heaven*, c; 4. wherein are 1 *The transition to this vision*, v. 1. 2 *The description of God enthroned in heaven*, v. 2. 3. 3 *Emblemes of Majesty about the throne*, viz. 1 *Twentyfour Elders*, 2 *Lightnings*, 3 *Thunders*, 4 *Voices*, 5 *Seven Lamps*, i. e. the seven *Spirits of God*. 4 *A sea of glasse*, 5 *Four living Creatures*, 6 *The Songs of Praise*, presented to him that sate on the

the Throne by the four Beasts, and twenty four Elders, vers. 4. to the end of the chapter.

2. The vision of a Book in the hand of him that sat on the Throne, sealed with seven Seals, c. 5. Here note 1 The sealed Book described, v. 1. 2 The inability of all creatures to open the book, v. 2, 3, 4. 3 The Lambs ability to open it, who stood before the Throne, v. 5, 6, 7 4 The four beasts and twenty four Elders Gratulation, with Adoration to the Lamb for opening it, vers. 8. to the end of the chap.

II. The Opening of the seven Seals themselves in Order, c. 6, 7, 8. In the opening of which Seals is revealed to John, what shall be the future State of the Church of God, from that time to the end of the world. In the Seventh of which Seals are brought in seven Trumpets; & in the Seventh of which Trumpets, are brought in Seven vials of the wrath of God, full of the Seven last plagues. More particularly consider here the

I. Seale opened, where 1 The attention required, 2 The matter revealed in it, v. 2. A white horse, &c. c. 6. ver. 1. 2.

II. Seale opened, where 1 Attention called for. 2 The mystery revealed, A Red horse, &c. c. 6. v. 3. 4.

III. Seale opened, where 1 Attention is incited. 2 The mystery revealed, A

Black

*Black horse, his rider having Ballances in his hand, A spirituall famine threatned, c: 6. v. 5, 6*

IV. Seale opened, where 1 Attention is stirred up 2 Matter Revealed, *A pale horse and his rider Death, hell following, &c. c: 6. ver. 7. 8.*

V. Seale opened, where note 1 What was seen, *soules under the Altar*, martyred. 2 What these soules did, *cry-ed for vengeance.* 3 What they obtained, 1 *White Robes*, for present, 2 *Promise of compleat glory* with their fellow martyrs, c: 6. v. 9. 10. 11.

VI. Seale opened, setting forth Gods dreadfull judgements upon the enemies of the Church, for their bloody cruelties exercised to death upon the Saints, as was intimated in the *fifth Seale*. Here are considerable, 1 The Signes seen by Iohn, viz. *A great earthquake, The Sunne became black, &c. c: 6, v. 12, 13, 14.* 2 The things signified, viz. *Kings, great men, &c. i. e.* all sorts and degrees of Persecutors in horreur and despaire at their wits ends, by reason of Gods judgements coming upon them from Christ so terribly, as if the very judgement-day were come, c: 6. ver. 15. 16. 17.

### III. Vision

VII. Seal opned. Here consider 1 *Prepara-*  
*tor: es*

sorte to it, 2 *Mysterious Contents of it.*

1. *Preparatories* to it, are in c: 7. fore-arming the Church with previous consolations against all ensuing miseries that were to come upon it: Against which evils the Holy Ghost here comforts the Church. 1 By that *security*, which the Angel of God, *sealing the servants of God in their foreheads*, shall afford them in midst of troubles, c: 7, 1. to 9. 2 By that *triumphant victory*, which after their great tribulation, all the faithful shall have over all their miseries and enemies, c: 7. v. 9. to the end of the chapt.

2. *Mysteries* revealed in the opening of this *seventh Seale*; being farre more, and those more intricate to understand, then in the opening of any of the other six Seals. Events following the opening of the *seventh Seale*; are either 1 *Preparatory*, as 1. *Silence in heaven for halfe an houre*, portending great things to follow, c: 8. 1. 2 *Vision of seven Angels with seven Trumpets*, v. 2. 3 *Vision of another Angel*, and his actions, viz. *offering up of incense*; and *casting the fire of the Altar into the earth*, c: 8. v. 3. 4, 5. 4 *Preparation of the seven Angels to sound their Trumpets* v.

6. 1. *Exe-*

6. II. *Executory; viz. the Angels actuall sounding of their seven Trumpets* c: 8. v. 7. &c. to c: 12. 1.

I. *Trumpet sounded, where* 1. The *Signe following, Haile and fire mingled with bloud cast upon the earth,* 2 The effect thereof, *viz. The third part of trees burnt, &c, c: 8. v. 7.*

II. *Trumpet sounded, where* 1. The *Signe following, viz. A great mountaine burning with fire cast into the sea.* 2 The effect ensuing, *the third part of the sea became blood, &c. c: 8, v. 8, 9,*

III. *Trumpet sounded, where* 1 The *Signe ensuing thereupon. A great star fell from heaven — called worm-wood,* 2. The effects thereof, *viz. The third part of the waters became bitter, and many died of them, c: 8. v. 10, 11.*

IV. *Trumpet sounded, where* 1. The *Signe, viz. The third part of sun, moon and stars smitten.* 2 The effects thereupon, *viz. day and night shone not for a third part, c: 8. v, 12.*

Here is annexed ( by way of Preparatory Transition to the other three Trumpets) John's vision of an Angel flying through the midst of heaven, denouncing three *Woes* y reason of the three last Trumpets, c: 8. 13.

1. *Woe*

I. Woe.

V. Trumpet sounded, where note 1 The Signe appearing, viz. *A starre falling from beaven to ear h.* 2 The the foure effects of this starre falling, viz. *He opens the bottomlesse pit, Thence raiseth up smoak. Darknesse Sunne and aire with the smoak, and brings Locusts unt the earth out of the smooke, which LOCUSTS are variously and notably ascribed* 3 The Conclusion shutting up the Calamities of this Trumpet, and forwarning of them that follow, c; 9. 1 to 13.

II. Woe.

VI. Trumpet sounded, c; 9. v. 13. to the end of the chap. Herein consider, 1 The Command to loose the foure angels bound in Euphrates, v. 13, 14. Execution of this command, v. 15. 3 The Description of the large Army of Euphratean Horses and Horsemen, v. 15, 16, 17. 4 The Calamitous effects wrought by them, v. 18. 19. 20, 21.

VII. Trumpet Concerning which note. 1 Preparatoryes to it. 2 Sounding of it.

I Preparatoryes to it (it being the Trumpet of highest concernment, because when that shall be sounded, The myserie of God shall bee finished as he.

(he hath declared to his servants the Prophecies, c. 19, 7.) are very largely premised, c. 10. 1, to c. 11. 15. Which seems principally to be *Consolatory* to the Church against all her former and future tribulations, and this by the Vision of a mighty Angel come down from heaven, viz. Jesus Christ himselfe the Angel of the Covenant. Touching whom here are,

1. *The Angels description*, c. 10. ver. 1.

2. *The Angels Actions*, 1. Held a little Book in his hand, 2. Set his right foot on the Sea, his left on the land. 3. Roared as a Lyon; 7. thund'es ecchoing again. 4. Swore that time should be no more, but *when the 7 Angel should sound, the mystery of God should be finished*, c. 10. v. 2. to 8.

3. *The Angels commands* to John, 1. To eate the little Book in the Angels hand, that he might Prophecy, c. 10. 8, 9, 10, 11. 2. To measure the Temple, Altar, and worshippers, but not the Court; for it should be trodden under foot of the Gentiles 42. moneths, c. 1. v. 1, 2.

4. *The Angels Promises* concerning his ~~own~~ *Witnesses*, and their Prophecy, and how after they shall be killed by the Beast upon the finishing of their testimony. They shall againe

Revive,



Revive, c. 11. v. 3. to. 14.

Thus the **Second Woe** is ended,  
and the third hath neth, v. 14.

III. **Woe.**

II. *Sounding of the seventh Trumpet,*  
wherein the *Mystery of God is finished.*  
And the Churches Miseries ended, c.  
11. v. 15. *to the end of the chap. where*  
*consider, I. Things heard in heaven,*  
*viz. 1. Great voyces, saying, The*  
*Kingdomes of this world are become*  
*the Lords, and his Christs &c. ver. 15.*  
2. The triumphant song or gratulation  
of the 24. Elders unto God, for  
honouring himselfe, and for the coming  
of his judgement to reward the  
Saints, and destroy the earth, ver. 16.  
17, 18. II *Things seen &c. In*  
*Gods Temple opened in heaven, viz.*  
1. The Saints Rewards, *The Ark of*  
*his Testament, i. e. Jesus Christ.* 2.  
The wickedes Rewards, *Lyghnings,*  
*voices, thundrings, earthquakes and*  
*great baile, ver. 19.*

The former Prophecy endeth.

IV. **Vision.**

THE II. PROPHECY BEGINNETH.

Hitherto of the I. Prophecy or Systeme of  
*Visions.* Denoting (as is thought by some)  
more especially the *Condition of the last Em-*  
*pire viz. the Romane:* Now to the II Prophecy

or

or *Systeme of Visions*, (contemporary with the former both in the *Seals* and *Trumpets*) foretelling chiefly the future condition of the Church till the judgement day. Herein chiefly are set down, 1. *The Tribulations* and *Persecutions* of the Church by severall enemies. 2. *The deliverance* of the Church by her enemies destruction. 3. *The happy condition of the Church*, upon her deliverance. Though the common opinion of interpreters (who take not any notice of 2 **contemporary Prophecies**, and their *Synchronismes*, but judge these *Visions* to be one continued Prophecy,) bring all that follows under the *seventh Trumpet*, thus. viz. The sounding of the *seventh Trumpet* is propounded, 1. Summarily, c. 11. 15. to the end of the chap. II. Plenarily, and this either, 1. By way of Recognition and fuller explaining of the former *Seals* and *Trumpets*, in a digression, c. 12, 13, 14. 2. By way of Prediction of things future under the *seventh Trumpet* more largely, c. 15, 16, 17, &c. For substance these will come much to one. (But lets follow the former.)

§ I. *The Persecutions of the Church* by severall enemies greatly distressing her in this whole fourth *Vision*, c. 12. ver. 1. to c. 15. ver. 1. More particularly here note,

§ I. *The Persecution of the woman* that brought forth the man-child, viz. Both

Both Jesus Christ, and the Primitive Church of the Jewes (as some are of opinion even from her infancy; and this by *Dragon*, i.e. (as is expounded c. 12. ver. 9.) *Satan* c. 12. v. 1. to 17.

II. *The Dragon Persecution of, and making war with the remnant of her seed.* Viz. (as some thinke) with the Church of the Gentiles, where consider,

1. *The Dragons Resolution* and endeavours thus to persecute, c. 12. v. 17.

2. *The instruments of Persecution*, incited and imployed by the great Red Dragon, viz. 1. *The Beast rising up out of the Sea* having seven heads and ten hornes, c. 13. ver. 1. to 11.  
2. *The Beast rising out of the earth*, having two hornes like a Lambe, & speaking as a Dragon, & c. c. 13. ver. 11. to the end of the chap.

3. *The event of this Persecution*, viz. The Saints Victory through their constant and faithfull confession of Christ even to Martyrdom, this their victory being excellently amplified by the Causes, and Effects of it, c. 14.

1. to the end of the chap.

### V. *Vision.*

II. *The Deliverance of the Church*, by the destruction of her enemies represented in the Vision of the 7. *Vials full of the wrath*

wrath of God, the 7. last plagues, poured out upon the earth by 7. Angels,  
Here are, the

- I. *Preparatories* to the pouring out of the Vials, c: 15, throughout.  
II. *Pouring out of the Vials of the wrath of God upon the earth*, c: 16 1. &c. viz.

I. *Vial*. poured out, c: 16. ver 2.

II. *Vial* poured out, v. 3.

III. *Vial* poured out, v. 4. to 8.

IV. *Vial* poured out, v. 8. 9.

V. *Vial* poured out, v. 10, 11.

VI. *Vial* poured out, v. 12. to 17.

VII. *Vial* poured out, c: 16.

This pouring out of the VII. *Vial*, is laid down, 1. *More Summarily*, 2. *More Plenarily*.

- I. *More Summarily* & compendiously c: 16. ver. 17. to the end of the chap.

#### VI. *Union.*

II. *More plenarily* and copiously, c: 17, 18, 19. & 20. to ver. 11. Wherein divers mysteries are most lively explicated, which formerly were heretofore more obscurely mentioned. Notably pointing out the *Rise, State, Reigne, Vassals, Successes* and at last the fatal Ruine of *Anti-christ* and of the Churches enemies. So that this part affords no small light to the *Prophetick* part of the *Revelation*. Here consider, 1 The judgement

( judgement of the *great whore*, 2.

⌈ The event thereupon.

I. *The judgement of the great whore*

c: 17, 18, 19. Where are,

⌈ 1. *A notable description of the great whore*, that is to be judged; By Visionall Representation, c; 17. 1. to 7. By real explanation thereof, v. 7. to 16.

2 *The instruments that shall destroy the Whore. viz.* The ten *hornes*, which are ten Kings, &c, c; 17. ver. 16, 17, 18.

3. *The Emphatical promulgation of the woful ruine of Babylon* the Seate of the great whore. This is done by three Angels.

1. *The first Angel* declares the inevitable certainty of *Babylons* ruine, c: 18. 1, 2, 3.

2. *The second* warning all God's people to come out of her, sets forth the grievousnesse of her destruction, with the sad lamentations of all her friends and vassals, ver. 4, to 21.

3 *The third Angel*, under the type of a great Millstone cast into the Sea, as it were scales up the irrecoverablenesse of her ruine, ver. 21, 22 23, 24.

4. *The gratulatory exaltations*  
of

of the heavenly company 1 for the judgement of the whore.  
2 for the preparation of the Lamb's wife for marriage with him, c. 19. ver. 1. to 11.

5. *The finall and totall conquest* of the Lamb and his Armies, over the beast and false Prophet, and the Kings of the earth and their Armies, c. 19. v. 11. to the end of the chap. Hitherto of the judgement of the great Whore.

### VII. or last Vision.

II. *The event following* after the judgement of the great Whore; which is chiefly three-fold,

1. *The safety of the Saints* (surviving the ruine of Babylon) from the seducements of the Dragon, the Devil and Satan, being chained up 1000 yeares, c. 20. 1. 2, 3.

2. *The reviving of the Martyrs* and raigning with Christ 1000. yeares, the rest of the dead not living again till the 1000. yeares were finished, c; 20 v. 4, 5, 6.

3. *The Saints miraculous deliverance from, & victory over Gog & Magog;* (Satan, after he 1000. yeares expired, being

ing tooled out of prison.) c.  
20. v. 7. to 11.

*Hitherto (as is conceived) hath  
been Revealed the future state  
of the Church as, Militant on  
earth.*

*The condition of the Church as triumphant  
in heaven, is described both in respect of  
the 1. Inchoation, and 2. Duration of it.*

1. The *Inchoation* or *beginning* of the  
Churches triumph, shall be at the last  
and generall judgement: which is pa-  
thetically described, c. 20. v. 11. to the  
end of the chapr.
2. The *Duration* or *Continuance* of it; viz.  
Eternall happinesse in Heaven, which is  
most gloriously set forth, c. 21. through-  
out & c. 22. ver. 1. to 6.

*The Conclusion of the whole Prophecy;*  
which is either,

1. *Principall*, containing a confirmation  
the whole Prophecy of this Revelation,  
by the Testimony,
1. Of the Angel, by whom the Lord  
shewed these things to John, c. 22. v. 6
2. Of Christ himselfe, who gave this  
Revelation, ver. 7.
3. Of John that received this Revelati-  
on ver. 8, 9.
4. Of Christ againe, ver. 10 to 13.
5. Of John denouncing heavie judge-  
ments upon all that shall adde to, or  
take

take from this Prophecy, ver. 18, 19  
 6. Of Christ testifying these things,  
 Promising his speedy coming; amplified  
 by John's earnest request in his  
 own and the Churches behalfe, v. 20.  
 2. Lesse Principall, containing the Apo-  
 stolicall Saturation to all the 7. Churches  
 and faithfull Saints to whom this  
 Revelation was written, v. 21.

He that testifieth these things, saith; I come  
 quickly. Amen. Even so, Come LORD  
 JESUS. Rev. 22. 20.

D. Bernard. Medit. Devot. c. 4.

*Premium est videre deum, vivere cum Deo,  
 vivere de Deo; esse cum Deo, esse in Deo,  
 quierit omnia in omnibus: habere Deum qui  
 est summum Bonum. Et ubi est summum  
 bonum, ibi est summa felicitas, summa ju-  
 cunditas, vera libertas, perfecta charitas, e-  
 terna securitas, & secunda aternitas: ibi est  
 vera letitia, plena scientia, omnis plenitudo,  
 & omnia Beatitudo.*

*Sic cum Deo homo Beatus erit, in cujus  
 conscientia peccatum inventum non fuerit.  
 Videbit Deum ad voluntatem, habebit ad  
 voluptatem, fruatur ad jucunditatem. In  
 aternitate vigeat, in veritate fulgeat, in  
 bonitate gaudeat.* 5. III 61

1 Tim. 1. 17.

Ἀποστόλος μόνος [ πάντοτε ] ὁ ὢν Θεός.



